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The CHRISTIAN CENTURY

Published Weekly

Japan—A Laboratory Test
By Paul Hutchinson

No Universal Training!
An Editorial

Christianity as Truth
By Robert D. Buckley

Swiss Save Starving Children
By George Révay

Can Labor Share in Management?
By Clair M. Cook

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In This Issue

CLAIR M. COOK

was forced some years ago because of ill health to give up a Methodist pastorate. Upon his recovery he decided to enter the field of industry. In the factory at Springfield, Vermont, where he works, he has served as steward, chief steward, member of the negotiating and executive committees and chairman of the constitutional committee of the local union. He is now financial secretary of Local 218, United Electrical, Radio and Machine Workers of America. A previous article by Mr. Cook, "Shop Apron and Pulpit Gown," appeared in The Christian Century for July 31, 1946.

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January 8, 1947

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Calendar of Coming Events

Jan. 7-10. Home Missions Council of North America, Buck Hill Falls, Pa.
Jan. 9. All-Lutheran Youth Workers Conference, Chicago.
Jan. 12. Ford Hall Forum, Boston; Prof. and Mrs. Harry Overstreet, speakers.
Jan. 13. Chicago Institute for Religious and Social Studies; Erwin L. Shaver, Emily Greene Balch, speakers.
Jan. 14. Boston Institute for Religious and Social Studies; J. Paul Williams, Martin Quigley, speakers.
Jan. 14. New York Institute for Religious and Social Studies; Margaret Mead, Lennox Grey, Mary Simkhovitch, speakers.
Jan. 14. University of Chicago Lecture Series on Philosophical Conceptions of God: "Person and Soul"; Charles Hartshorne, speaker.
Jan. 14-17. Foreign Missions Conference of North America, Buck Hill Falls, Pa.
Jan. 15-Feb. 16. Florida Chain of Missionary Assemblies. Jan. 15-17, Jacksonville; Jan. 18-21, DeLand; Jan. 19-21, Daytona Beach; Jan. 21-23, Orlando, Winter Park; Jan. 23-29, Miami; Jan. 26-29, Fort Lauderdale; Jan. 29-31, Palm Beach; Jan. 30-31, Fort Pierce; Feb. 1-6, St. Petersburg; Feb. 2-5, Clearwater; Feb. 5-7, Tampa; Feb. 11-12, Bradenton; Feb. 12-16, Lakeland, Winter Haven.
Jan. 16. Council of Church Boards of Education, Boston.
Jan. 17. World Student Christian Federation Day of Prayer.
Jan. 17-18. Meeting, American Section, Lutheran World Federation, Detroit.
Jan. 19. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.
Jan. 19. Ford Hall Forum; Anna Louise Strong, speaker.
Jan. 20. Chicago Institute of Religious and Social Studies; Jerome G. Kerwin, Alain L. Locke, speakers.
Jan. 20. Institute of Religion, United Church, Raleigh, N. C.; Mrs. Harper Sibley, speaker.
Jan. 20. Joint Session, American Section, Lutheran World Federation and National Lutheran Council, Detroit.
Jan. 21. Boston Institute for Religious and Social Studies; Varney C. Arnspiger, Simon Greenberg, speakers.
Jan. 21. New York Institute for Religious and Social Studies; Swami Nikhilananda, Charles A. Siepmann, Luther A. Weigle, speakers.
Jan. 21. University of Chicago Lecture Series on Philosophical Conceptions of God: "Men Obsessed by Unity, Immutability, Independence and Power"; Charles Hartshorne, speaker.
Jan. 21-24. Annual Meeting, National Lutheran Council, Detroit.
Jan. 26-Feb. 2. Youth Week.
Jan. 27. Institute of Religion, United Church, Raleigh, N. C.; Jerome Davis, speaker.
Jan. 27-30. Bangor Theological Seminary Convocation, Bangor, Me.
Jan. 31-Feb. 2. F.O.R. Institute on Race Relations and Non-violent Solutions, Cincinnati.
Feb. 1-2. Annual Convention, Brotherhood of the Texas Synod, U.L.C.A., Harlingen.
Feb. 4-6. Annual Convention, Texas Synod, U.L.C.A., Harlingen.
Feb. 7-9. F.O.R. Institute on Race Relations and Non-violent Solutions, Cleveland.
Feb. 10-15. International Council of Religious Education, Grand Rapids, Mich.
Feb. 16-23. American Brotherhood Week.
Feb. 18-20. National Conference on the Church and Economic Life, Pittsburgh.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

UNWILLING to lose the advantage which she gained by advocacy of arms reduction during the United Nations Assembly, Russia continues to press for similar action by the Security Council. Moscow's latest proposal is that the council shall present within three months specific proposals for regulation, reduction and control of armaments. This is good politics. It helps Russia repair her damaged prestige and it advances an objective which people in all lands view with favor. We can see no advantage to be gained by the Soviet Union from general disarmament which would not also accrue to other nations. Walter Lippmann errs when he objects that disarmament would force Britain and America to demobilize their war industries, which would require years to reassemble, whereas Russia would be required simply to send home the men of her mass armies, whence they could be recalled at short notice. Such an objection will add little to Mr. Lippmann's reputation as an astute political analyst. In the first place, any nation which maintains a high level of industrial development in time of peace is possessed of a war potential which can quickly be transformed in an emergency. In the second place, mass armies without elaborate mechanical equipment are helpless. In the third place, disarmament is not, as Mr. Lippmann seems to think, simply another strategic maneuver looking toward the next war. Instead, it is the most important step which it is possible for nations to take who honestly seek to avoid the Third World War. We hope the Security Council accedes to Russia's request.

Russia Presses for Arms Reduction

Amnesty Claims To Be Studied

ONE MILLION former nazis were told at Christmas that the American occupation authorities had forgiven them, so they no longer need fear prosecution. But 6,000 conscientious objectors in the United States were not so fortunate. In spite of a strong presentation of their case for amnesty by many of the country's leading newspapers and most of its churches, the quality of presidential mercy was strained. No amnesty was forthcoming. Instead, the President appointed a three-man board to examine appeals for executive clemency of all men who were convicted of draft-law violations. The Christian Century recommended such action two years ago. If the new board, which corresponds to one set up by President Wilson after the First World War, recommends a pardon which will free objectors still in prison and restore the civil rights of those who have completed their terms, it is presumed that the President will act as the board recommends. In preparation for the President's action, the department of justice has released from prison all but about 325 conscientious objectors, and before Christmas the Selective Service System reduced the number of men in Civilian Public Service camps to about 200. The latter figure stands in contrast to 8,600 conscientious objectors in C.P.S. camps in October 1945. Meanwhile, the Supreme Court ordered a retrial of two Jehovah's Witnesses on the ground that their conviction as draft-law violators was improper. The lower court had refused to listen to their pleas that they are ministers and should therefore be exempted from military service. This issue must now be threshed out.

Portal to Portal Pay For Everybody?

CLAIMS amounting to more than one and a third billion dollars for back pay are involved in suits already filed against employers, and the total is expected to run to many billions. These cases grow out of a Supreme Court decision last June which gave a surprising extension to the portal-to-portal principle. Originally that meant a claim by miners—and a very reasonable one—that their working time should be counted from the time they went underground until the time they came out. Employees of the Mt. Clemens Pottery Company filed suit for pay for 14 minutes a day that they were required to spend in preparatory work before beginning actual production. This time was in excess of the 40-hour week established by the fair labor standards act of 1938. In affirming the right of the employees

to collect time-and-a-half pay for this overtime, doubled because they had to bring suit to get it, the Supreme Court went beyond what seem to have been the requirements of the case and invoked the portal-to-portal principle. In this case, it is to be noted, the claim was based upon the fact not that the employees had been upon the employer's premises but that they had been required to spend a specified number of minutes performing specified tasks before their pay period began. If the portal-to-portal feature of the decision is taken as establishing a rule of law, and not as an *obiter dictum,* it will have shattering repercussions. The most startling feature is that it will require employers to pay billions that were not contemplated in pricing the goods and materials produced during the past eight years, whether for the government or for the market. Just as little was this extra pay contemplated by the employees when they entered into wage contracts. For them, these billions will be a pure windfall, if they get them. The union leaders are as much surprised as anybody to discover this unexpected "gold in them thar hills," and their haste to file suits has approximated the speed and proportions of a gold rush. The disastrous effects of an *ex post facto* application of the portal-to-portal principle to all industry, and the possible legislation that may prevent or limit the catastrophe, must be considered apart from the general question as to when, in fairness, a worker's time should be considered as beginning—whether when he begins productive work, or when he crosses the line of the employer's premises, or when he leaves home.

Chinese Adopt Constitution

MOST NEWSPAPERS did not rate the adoption of a constitution for China as very important news, and perhaps they were right. In any country it is a far cry from the promulgation of a charter for democratic government to the actualization of self-rule, and the distance is likely to be greater in the most populous nation on earth than it is anywhere else. Nevertheless, the papers have been mistaken so often in their judgment of things Chinese that it is a reasonable assumption that they may be mistaken this time. All we can say now is that there is a possibility that historians of the year 1976 may mark the meeting of the National Assembly in the last six weeks of 1946 as a pivotal point in Chinese development. The crucial test of the assembly's action was its decision to end one-party rule and to open the way for the participation of many political groups in the government of China. This decision represented a victory for Generalissimo Chiang Kai-shek and a repudiation of the reactionary elements in the Kuomintang. The new charter is not to go into effect for a year, and it is unlikely that most of its provisions will be enforced for a long time to come. But it serves as a road-sign, if nothing more, pointing the direction in which the majority of the Chinese people are determined to move. The Communists boycotted the Nanking meeting and are the first to denounce its findings. They rightly bring into question the competence of a large number of its 1,400 delegates, many of whom were appointed as long as nine years ago. But their charge that the delegates were hand-picked by the worst elements in the Kuomintang can hardly be sustained in view of the action of the assembly on the most important issue before it. While this constitution leaves much to be desired, even as a blueprint, and the qualifications of many of its framers are open to question, it must be viewed in the light of the charters that have previously served the Chinese people. So viewed, it represents an advance on all its predecessors.

Are Movies the Opium Of the People?

AS ONE of three principal media of mass information and education, the motion picture is notably failing to do its share in instructing the American people concerning their responsibilities as citizens of the atomic age. The radio and the publishing industries have done much to inform and arouse their listening and reading publics. Articles like John Hersey's *Hiroshima* have had an enormous magazine circulation and have been dramatized on the national radio chains. But the millions who attend the movies each week find there little or nothing to awaken them to the possibilities for good or evil of this new dimension of power. This is very unfortunate, since our country is still primarily responsible for the right use of this incredible source of energy, and public policy cannot proceed more rapidly than public awareness permits it to proceed. A major reason for the contrast between the indifference of the movies and the concern of radio and publishers is found in the differing mentalities of those who exercise predominant influence in these fields. Executives in the two latter areas usually soon develop a consciousness of their trusteeship in behalf of the public. If they fail, they are superseded by others who are more public-minded. The motion picture industry however is controlled by men who are encased in the peculiar provincialism of Hollywood. This provincialism hides behind a form of cultural isolationism whose primary dictum is: "Let others instruct. Our job is entertainment." Its one test of whether a picture succeeds is the amount of money it makes. On account of its obsession with entertainment for profit, the motion picture industry is drugging the national consciousness into slumber at a time when it should be helping to prod the nation into an intense realization of our responsibility for the right use of atomic energy. Further progress in this direction is impossible until it is recognized that under its present owners the motion picture industry is supplying the opiate which keeps the people lethargic when they should be aroused as never before.

Catholic Quebec Bears Down on Witnesses

JEHOVAH'S Witnesses have led a relatively quiet life in the United States during the past year, since most of the cases involving their legal right to carry on their peculiar sort of propaganda have ultimately been decided in their favor. But it is not so in the Roman Catholic province of Quebec, where the Witnesses have recently been cam

paigning with their accustomed vigor. Not less vigorous —and, according to American ideas, a good deal less legal —has been the counter-campaign waged against them by the Quebec premier, Maurice Duplessis. The charge against the Witnesses is that the literature which they distribute is "libelous and seditious" in what it says about the Catholic Church and the Duplessis government, and that they have not secured city licenses for its distribution. It is reported that some hundreds of them have been arrested. To show the premier's determination to suppress these disturbers, he saw to it that a restaurant owner who furnished bail for some of those who were arrested had his license revoked without notice or a chance to be heard, on the ground that he had "abused the privilege of the license by using the profits to furnish bail." The premier himself is quoted as explaining this by saying that the release of the Witnesses from the jails "constituted a nuisance to the police officers." This is a piece of administrative law that needs thinking about. The courts cannot refuse to admit certain defendants to bail, but the premier, who is also attorney general, steps in to penalize the person who furnishes it. Whether or not this constitutes a "fascist regime," as some critics have said, the Roman Catholic organizations have greeted this treatment of the Witnesses with loud huzzas. The Society for Catholic Action, in the Montreal diocese, praises the premier's policy. The Catholic papers in the province are solidly behind him. Many town councils, predominantly Catholic in personnel, have passed resolutions of approval. The hierarchy, silent upon the methods employed, have issued a statement urging Catholics to "steel themselves" against the attacks upon the faith by these invaders. It will be remembered that, while the Witnesses denounce all the churches and all governments as the offspring of Satan, they are especially bitter against the Roman Catholic Church. They are an aggravating company and, as often happens, hard cases are making bad law in Quebec.

What Is Delaying Mr. Taylor Now?

TERMS of the peace treaties with Italy and the other satellite powers were agreed to by the foreign ministers in New York more than a fortnight ago. But Myron C. Taylor has not resigned as "the President's ambassador" to the Vatican. What is delaying Mr. Taylor now? The reason given more frequently than any other for the maintenance of this extra-legal embassy was its alleged necessity as an aid to the making of the peace. Now the peace has been made. For better or worse, its last "t" has been crossed, its last "i" dotted. Yet no statement has been issued from the White House that the embassy has been ended. What is delaying Mr. Taylor now? Six years ago President Roosevelt launched this misbegotten diplomatic adventure with the announcement that it was intended to help end the war. When the war continued and spread, the mission was excused on the ground that the Vatican provided us with a listening post inside Italian territory. After the collapse of the Axis, the embassy was rationalized as an aid to the making of the peace. Six months ago, when a delegation of Protestant leaders called on President Truman to protest the continuance of the embassy, the President assured them that as soon as an agreement was reached on the peace treaties, or perhaps sooner, the Vatican embassy would be ended. The agreement which most affects the Vatican—that covering Italy—has been reached. What is delaying Mr. Taylor now? Perhaps we shall next be told that his presence in Rome is necessary so that the coming negotiations in Moscow will not fail. If so, we shall be prepared to hear subsequently that Mr. Taylor must remain at the Vatican to aid the making of peace between the Communists and the Kuomintang in China; and after that, until a Hindu-Moslem accord is reached in India; and after that, until the lion and the lamb lie down together in Africa. That is the plain meaning of the farce that has been played week after week, month after month, year after year since 1940. Must it continue until the people start asking the Senate, whose power to ratify appointments of ambassadors has been flouted for six years, What is delaying Mr. Taylor now?

Test Russian Grip In Manchuria?

HOW FAR is Russia prepared to carry her recently acquired pacific attitude? Last week an incident occurred which had the appearance of an American attempt to learn the answer to this question. A small naval ship, without armament, was sent to Dairen. This port dominates the southern approaches to Manchuria from the Yellow sea. Many Russians have long believed it should belong to them, giving them an ice-free exit to the Pacific. Dairen was fortified by Russia after it was "leased" from China at the end of the last century, and it was fortified by Japan after the leasehold was turned over as a part of the spoils of the Russo-Japanese war. At the end of the Second World War, it was occupied by Russia once more. The Sino-Soviet treaty of August 1945 turned the port back to China, but Russia has not got around to permitting the Chinese authorities to assume responsibility for its government. The dispatch of an unarmed American vessel to Dairen constituted a not too subtle hint to Russia that the terms of the treaty ought to be carried out without further delay. It was no accident that the ship carried a couple of business men and a reporter, in addition to its official personnel. When the Russian authorities refused to permit the passengers to land, they were requested to communicate with Moscow for instructions. Moscow was apparently not ready to move, so the ship sailed away. But the venture was not taken in vain. The story reached the front pages of papers around the world. When the state department was called on to explain, it pointed out that the Russians were within their legal rights in keeping Dairen closed, since no agreement had been reached with the Chinese for turning over control of this strategic port. But the implication was plain that the reason for the delay was in Moscow, and that America was interested in having the treaty observed. The Chinese government was not slow in pointing up the meaning of the incident. It stated publicly that it was not prepared to acknowledge

Russia's right to bar anybody from using the port of Dairen, which China will not permit to be alienated. Russia has stayed long enough.

No Universal Training!

THE OLD BATTLE for control of the mind of the rising generation entered a new phase when President Truman set up his civilian commission on universal training. The terms of the President's mandate to this body point straight toward totalitarianism. They take ultimate responsibility for shaping the ideals of the young from the schools and churches and center it in the government in Washington. We have no doubt that President Truman abhors such totalitarian devices as Hitler Youth or the Young Communist League as heartily as does any other American. But a careful reading of his instructions to his new commission reveals that, regardless of his intentions, the chief executive's directions can have no other result than the establishment here of a similar device.

The basic conception behind this move is totalitarian. It seeks universal training, not in the interest of the individual, but as a service to the state. The President instructed his commission to approach its job "with the idea of insuring the continuation of our form of government." To achieve this end, the President by-passed all the established institutions of our democracy. "I want our young people to be informed on what this government is, what it stands for—its responsibilities," he said. "And I think the best way to do this is through a universal training program. I don't like to think of it as a universal military training program. I want it to be a universal training program, giving our young people a background in the disciplinary approach of getting along with one another, informing them of their physical make-up and what it means to take care of this temple which God gave us."

That is, in essence, totalitarianism. Totalitarianism is primarily concerned with the survival of the state. It seeks to serve that end by raising up a generation which has state survival as its fundamental objective. Its interest in the individual is subordinated to its interest in the state, and it eternally wars against those conceptions of personality which emphasize man's dignity and freedom. It always includes the "disciplinary approach of getting along with each other," and it stresses inordinately the accent on physical well-being which the President underscored. All recent manifestations of the national cults of vitalism have been built on these emphases. Now they are seriously proposed as the basis of a system of universal training in the United States.

Mr. Truman deceives nobody when he says, "I want that word 'military' left out," and designates his commission as "the President's Advisory Commission on Universal Training." Militarism is of the essence of his proposal. No national program of youth training which organizes discipline and indoctrination on a purely nationalistic basis can be anything else than militaristic. It may begin, as the Hitler Youth organization began, by the invocation of vague and romantic ideals. But it cannot end elsewhere than on the battlefield, as it did for millions of German youth. It may be launched, as the German youth movement was in the 1920's, by sentimentalists who seek a short cut to security outside the religious faith and the educational aims of the Christian culture of the West. But its inner contradictions guarantee that it will not go far before it comes under the control of some man on horseback, riding hell-bent through fire and steel to annihilation.

Pious phrases cannot conceal the hostility of this conception of the training of the young to the Christian faith. It is utterly alien also to the ideas of the founders of this republic—Madison, Hamilton and Jefferson—whose great names the President invoked as a sanction of his febrile scheme. Furthermore, it runs squarely counter to the most important trend in modern education. The revelation that President Karl T. Compton of the Massachusetts Institute of Technology and President Harold W. Dodds of Princeton could listen to the President's terms of reference without immediately resigning their posts on this commission will strike the educators with astonishment and dismay. It will also, we dare to hope, rouse their fighting spirit against the most sinister threat to democratic education to arise since the war.

Opponents of universal training, among whom we long ago enrolled ourselves, desire the continuation of our form of government as ardently as does President Truman. That is why we oppose this ill-conceived grab for power over the mind of the young. No tyrant can hope to rise so long as the democratic institutions which have given us the America we live in today are free and decentralized. But once these institutions pass under centralized control, the tyrant has only to grasp the reins of power to shape the nation to his will. Then the instrument which the President seeks to create can quickly be used, not to perpetuate our form of government, but to destroy it. It takes no prophet to foresee what universal training will inevitably become in a great economic or social crisis. And the least thoughtful person knows that many such crises lie immediately ahead.

Has the President no conception of what it is that has made and keeps this nation great? Is he prepared to indict our whole system of education as a failure at teaching "what this government is—what it stands for—its responsibilities"? Can he say to the 11,000,000 veterans of the Second World War that they had no notion of what "insuring the continuation of our form of government" means? They were not nationalistic robots, regimented into the unitary pattern of a monolithic state. They grew up under the guidance of an educational system which encouraged difference of opinion, freedom of expression, debate. Was the result so bad that we must now turn aside and espouse universal training under centralized control? Must we scrap the inner disciplines of free association and the consent of the governed and proceed henceforth in the goose step of "the disciplinary approach of getting along with one another"?

The educators of America will have something to say about that. And the churches of this nation will not be slow in speaking their minds about the President's idea that the central aim of the education of the young must

be to "insure the continuation of our form of government." Our form of government exists because the Christian faith teaches that the inclusive purpose of life is, in the words of an ancient dictum, "to glorify God and to enjoy him forever." That purpose places man eternally above the service of the state as an end in itself. It lays the foundation of democracy on the solid rock of respect for the personality of man as a child of the Eternal, free because his ultimate responsibility is to God, not man, and equal because all men stand before their Maker as his children.

Universal training is inconsistent with the aim and history of American democracy. It cannot be imposed on the young of this nation without violating their essential rights as heirs of the American future. It would place at the top of the educational system of this country an alien principle which would soon undermine the entire structure. It would cast a blight on all the efforts of the churches at indoctrination of the young with the faith which defines the duty and destiny of man and sends generation after generation forth to embody it in the life of the world. It must be defeated, and defeated so resoundingly that the world will know that we have not triumphed over the nazis in battle only to be captured by their fatal principle of regimentation and destruction.

Japan—A Laboratory Test

[EDITORIAL CORRESPONDENCE]

Tokyo, December 10

PROTESTANT missionaries newly returned to Japan celebrated the fifth anniversary of Pearl Harbor by spending the afternoon and evening discussing the changed conditions under which they resume their work. An invitation from the Commission of Six—the missionaries chosen by the Foreign Missions Conference of North America to act as a sort of general staff in planning mission rehabilitation and in representing Protestant interests before the military occupation authorities—made it possible for me to attend this historic meeting. I say "historic," because it was the first general meeting of missionaries in Japan since before the war, and because the missionary group showed itself ready to endorse policies which would put an entirely new face on the mission enterprise. If the proposals I heard approved go into effect, the non-Roman Christian world will presently see their thirteen major denominations sinking their sectarian interests sufficiently to conduct their work on an entire mission field as a coordinated and largely unified whole.

It wasn't a very large meeting. The entire company was able to squeeze into the living and dining rooms of "Ted" Walser's former home in the Presbyterian mission. Only 34 Protestant missionaries had got back to Japan by Pearl Harbor Day. Eighty-four had been cleared with SCAP (the initials always used to identify the Supreme Command for the Allied Powers, the military government of Japan) and it is hoped that by soon after Christmas a hundred may be on the ground. Not quite as many Catholic missionaries have been cleared. All who are allowed back now must have had previous experience in Japan, speak the language and be able to show that they have available adequate shelter, food and support. At the Tokyo meeting there were four missionaries of the United Church of Canada, three of the Northern Baptist Convention, two of the Evangelical and Reformed Church, two of the Evangelical Church, six Presbyterians, six Methodists, two Congregationalists, a Quaker and a secretary of the Y.M.C.A. As can be seen, this was a high proportion of the Protestant missionary body now in Japan. Its recommendations therefore carry great weight as coming from a policy-making group.

Since the old Fellowship of Christian Missionaries held its last meeting in, I think, 1939, the conditions under which missionaries work in Japan have radically changed. From being the cockiest, most self-assured people in the Orient, the Japanese have been thrust by defeat into the depths of poverty and recrimination against their past guides. In the agony of their shattered pride they are reaching out desperately for whatever offers promise of bringing their nation back to strength and influence. Naturally, the things that they are most inclined to reach after are the values of techniques which, they believe, account for the strength of their conquerors. One of these, they suspect, has been Christianity. Consequently, there is a wide-open door before Christian evangelists such as they have never known before. A Japanese who embraces Christianity is no longer in danger of being pursued as anti-patriotic by some Nipponese Dies' committee; the danger is that he may become a Christian as a means of expressing a perverted form of nationalism, a desire to see his country climb into a front seat on the conqueror's bandwagon.

I

Along with this change in the attitude toward Christianity has gone an equally striking change in the character of the Christian church. Government pressure during the war forced all the non-Roman churches into a single body, the Kyodan, or Church of Christ in Japan. There has been a good deal of criticism in the United States over the readiness of the various denominations in Japan to bow to the fiat of the government. But the point is that, now that government pressure has been removed, most of the denominations show no desire to return to the old sectarian order. With the exception of the Anglicans, the Seventh Day Adventists and, it seems probable, the Southern Baptists, plus a smattering of small "come-outer" groups, Japan's Protestants are determined to go right on in their Kyodan. They believe that it was one of the strange workings of God's purpose that united them in one church, and they mean to stay united. Here also is a fundamental shift in the Japanese situation with which the returning missionaries must reckon.

The missionary picture in Japan, therefore, in its main outlines looks about like this: A united Japanese church—the Kyodan—with about 185,000 members; a Roman Catholic community of about 125,000; the remainder of the approximately 375,000 Christians in the Orthodox, Anglican and independent Protestant bodies; a small but

carefully selected missionary body which, by the end of 1947, is likely to number about 400, Protestant and Catholic. The churches and missions have suffered enormous property losses. The Kyodan, for instance, lost almost 600 of its 5,000 churches, most of them in cities. Schools likewise suffered heavily. Reconstruction costs at present are virtually prohibitive. But most congregations are meeting—many in private homes—and practically all Christian schools have managed somehow or other to reopen. Meanwhile, thirteen of the principal denominations in the United States and Canada have resolved to reorganize their work in Japan so that they will act unitedly to support and cooperate with the United Church.

II

Here is set up a laboratory test in ecumenical Christianity. It is a test for which most of the younger churches of the East have long been praying. Nothing becomes clearer, as one searches the minds of Christian leaders in India, China and Japan, than their longing for a united church. The objections to union which seem insurmountable in the West—such matters as the validity of orders and the need for a single confessional formulation—mean little to them. I found, for example, the Chinese Methodist bishop in Peiping quietly resentful of the missionary pressure which he held responsible for undermining the federation achieved by the non-Roman churches of north China during the war. As I have written in an earlier letter, it is Indian insistence which is bringing into being the United Church of South India. And in Japan, the Western influence which has produced such breaks from the ranks of the Kyodan as have come, is deplored. A reflection of the Japanese attitude is to be found in the decision of ten leaders of the Anglican communion, including the rectors of three Tokyo churches and of the important churches at Kobe, Sapporo and Kyushu, to stay in the Kyodan. Another is the resentment at alleged American pressure to force the United Lutherans out of the union and hence to deprive the United Church of the buildings in which its theological seminary is housed.

In India and China the urge toward unity is still in process of expressing itself. But in Japan the union of the overwhelming majority of non-Roman bodies is an accomplished fact. The Kyodan is a going concern. And the ecumenical test now to be faced involves the ability of the Western, missionary-sending churches to match this will to union of the Christians of Japan. Will they find a way to sink their sectarian differences and make their missionary work a united enterprise as the work of the Japanese churches in the Kyodan is a united enterprise?

The thirteen denominations that sent out the Commission of Six are determined to give it a good try. Their missionaries already back in Japan, as I discovered in that Pearl Harbor Day meeting, are determined that the effort to conduct a united missionary program shall succeed. In fact, they are ready to go even farther than they believe their home boards will go. When someone in the Tokyo meeting asked, "Does this program we are recommending to our home boards mean that we will pool all our property? Does it mean that a Presbyterian missionary could be sent to live in a Methodist house to advise in the administration of a Congregational school?" the answer was, "Why not?" While the proposals the missionaries will send back to their home boards are not yet in final form and hence cannot be quoted here, I violate no confidence in reporting that they will recommend the closest approach to a complete merging of missionary forces, resources and programs ever seen on a major mission field.

Everyone says this is a time of unparalleled opportunity for Christianity in Japan. I ran across an article in the *Nippon Times,* Tokyo's English-language daily, by Prof. Daisetsu Suzuki of Otani University, Kyoto, whom the newspaper identified as Japan's foremost authority on Zen Buddhism. "Before the war," wrote Dr. Suzuki, "Christianity did not apparently make such good progress as its well-wishers might have hoped, but now the prospects are very bright, because for many reasons young Japanese are likely to find Christianity very attractive. If only as a reaction against the militaristic oppression under which they suffered, young minds will gladly rally under the banner of liberalism." And the Kyoto professor went on to argue that only this advance of Christianity could suffice to awaken Japanese Buddhism from what he called its feudalistic stupor.

The same assertion of missionary opportunity is made by non-Christian business men and labor leaders, educators, Japanese pastors—everyone with whom one talks. I heard it in most emphatic form from the lips of General MacArthur. The Kyodan evangelistic campaign for 3,000,000 new members in three years is attracting such crowds as to confirm all such judgments. Kagawa, who remains the headliner among the evangelists, is so overwhelmed by the response that he is charging admission to his meetings—5 yen for a series of three meetings—and still the halls aren't large enough to hold the throngs. But the income thus obtained largely helps to finance the campaign. Of course, there are obvious dangers in such a state of affairs. A mass conversion to "Americanism" rather than to Christianity would have lamentable aftereffects. Great wisdom and the utmost in close Christian cooperation will be required to escape such an aftermath.

III

Some of the planning which the mission boards are doing gives evidence of this wisdom and cooperative spirit. The project for a Christian university, which that longtime familiar of Christian Century readers, Dr. T. T. Brumbaugh, is over here to explore, furnishes a case in point. If this goes over, it will be because all the principal missions put themselves behind it and because the university founders are wise enough to see that the primary requirement is not buildings or endowment, but a faculty which can compel national attention and respect. Christian education suffered in prestige in Japan during the prewar years from being popularly regarded as inferior in quality to that offered in the government universities and in such first-rate private universities as Waseda and Keio. I have been told that most Japanese

educators are still skeptical of the ability of the Christian missionary enterprise to produce a university faculty of conspicuous ability. It is reassuring to see that those who are pushing the university project recognize that they face a qualitative and not a quantitative problem.

The total situation in this postwar Japan is much too fluid and exposed to conflicting influences to permit any confident prediction as to what is going to happen to Christianity here. Of one thing, however, I am sure. The Japanese Christian community is going to be one of the vital spots in the religious world to watch during the next five to ten years. If it succeeds in gearing together a united church and a united missionary endeavor, a Christian Japan (in the sense of a land profoundly influenced by Christian thought and values) is within the realm of the attainable. And if that should come to pass it would of course have a tremendous effect on the whole Far East.

But if the effort to coordinate such united movements breaks down, because of sectarian shortsightedness in the missionary-sending churches, it will rupture some and weaken all of the bonds between the Eastern and Western churches. This is an hour, therefore, when all ecumenically minded Christians in the West should be giving earnest thought to the question as to how they can most effectively show their sympathy and support for the Kyodan and for the missionaries who, confronted with this day of opportunity, are determined that no denominational factionalism shall be permitted to fritter it away.

PAUL HUTCHINSON.

'What Do Ties Matter?'

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you remember how Jeeves, the perfect gentleman's gentleman, was one day gently criticizing the way in which the young master had knotted his tie—not quite tightly enough? "One aims at the perfect butterfly effect," said Jeeves.

"What do ties matter at a time like this?" replied Bertram, greatly agitated.

"There is no time, sir, at which ties do not matter," Jeeves answered, and the man was obviously pained.

Jeeves was a severe judge of clothes, and here he pronounced a general standard. I should be disposed, within limits, to take his side, cold as his welcome would be to such an ally. This is how I regard the matter:

Whatever may be my state of mind, as I prepare to go out into the world I must dress. I commonly wear a tie, and today I shall not go without one; is there any good reason why I should deliberately scamp this daily task? If it comes to me that, to mark a change in fortune, I should fling ties to the wind and wear a scarf or one of those flowing neckcloths that the old dandies wore, that is another matter. But is there any justification for deliberately neglecting that "butterfly effect" only because I am profoundly agitated at the thought of the "impending doom" which is about or may be about to fall on my friends?

It might be possible to let your ties indicate your mood as you set out from home. But it would certainly never do if the One-who-knows on Wall Street indicated his views of markets by his tie—white, black, purple, puce, red, each with a significance of its own. If for example he entered those golden fields wearing a red tie—and you have heard, sir, what red means—there might be a wild scene on the 'change and the chancelleries of the world would rock. (How do markets rock, and when do they rocket?) That would never do. The One-who-knows would not be forgiven on the exchanges of Tibet.

Ruling out as impracticable a code of colors for ties and summarily refusing to throw ties to the winds, we are left with the severe counsel: ties do matter, and the wise man will knot them always as well as he can. It is perfectly true that man, poor creature, in the limitations of modern life, has only his tie to speak for him out of the numerous articles of clothing he wears. So far as his clothes are concerned he has chosen to make himself a mute and mysterious unknown. Nothing much is left but his tie, and the clergy in their professional garments have not even that.

Surely the wisest way to choose ties and other raiment is to consider what is in your judgment becoming and in your budget practicable. Most certainly it is not the right policy to dress deliberately so that people when they see you will say, "That man is an artist—look at his tie!" or, "That man is a poet—look at his Byronic neckwear (or absence of neckwear)!" If you are an artist they will find it out from your pictures, if you are a poet from your poems. Ties and hats and the colors of coats are never of any real use as advertisements of genius. What they may do is to show good taste and gentleness and an absence of self-advertisement.

I think that in the main Jeeves was right: there is never a time when ties do not matter. And he would have answered, looking at me with a cold look, "Precisely, sir."

Ever yours,
QUINTUS QUIZ.

A Man Appeared

Dedicated to Frank Laubach

HOW CURIOUS that men have always feared
The work of their own hands! The Chaldees bent
Before their craven gods, to whom they lent
Imagined powers, till a man appeared.
When Abraham arose, the heavens cleared,
And God, his friend, went with him where he went,
As in the wilderness he pitched his tent
And through untraveled ways his footsteps steered.

But still men fear! Armies they fear, and fleets,
And winged battalions, till they pause and gasp
Before a bomb their tiny hands have made.
God, send the leader who serenely meets
The future with his hand within Thy clasp
And toward new worlds advances unafraid!

HELEN A. RANLETT.

Can Labor Share in Management?

By Clair M. Cook

THE Christian Century's proposal that labor be given a share in management might be, if heeded by industrial leaders, not only a turning point in industrial relations but also the beginning of an era of full production in peacetime. The postwar need for 60,000,000 jobs and plenty for all was given practical impetus by the achievement of unprecedented cooperation of labor and management in wartime. Its fulfillment depends precariously on the continuation of such cooperation as well as on our ability to control inflation. To include labor in management through election of union members to corporate directorships proportionately to a payroll-income relationship would expand industrial democracy. It would recognize labor's responsibility for its own production. It would go far toward raising our peacetime economy to its potential level of abundance.

'Lincoln's Incentive System'

James F. Lincoln, far-seeing president of the Lincoln Electric Company, in his new book *Lincoln's Incentive System* throws some unorthodox light on the subject of employer-employee cooperation. His system of "incentive management" stresses the value of the worker in the labor-capital economy in a way quite foreign to most of his confreres. It must sound like heresy and high treason to most corporate directors to hear from Mr. Lincoln that "if the profits are doubled because of the system, most of the increases should go to the men who doubled the profits. These people will be the workers, the engineers, the customers, and the management. There is usually no evidence that the stockholder did much to increase the profit. His proper share is therefore small. . . . His contribution to this progress was nothing beyond what he did before, and he should be so treated."

The brotherhood of corporate directors will have to listen to Mr. Lincoln without crying "Communist!" as they surely would if labor said these things. Mr. Lincoln has the figures to show that it pays to treat his workers as intelligent human beings rather than as payroll statistics. Not only has the average annual wage of the worker who is paid by the hour gone up above $5,500, but there has been an 80 per cent drop in man-hours required for production—a large part of this gain is presumably reflected in wages—and a 40 to 60 per cent cut in prices to customers. At the same time payments to stockholders have increased steadily since 1922, though less spectacularly.

No Secrets on Profits

For twenty-five years everyone has had two weeks' vacation with pay. A retirement plan has been in effect for ten years. Rates set on piece-work jobs are guaranteed against cuts. The rule prevails that honest doubts on rates "must be settled in favor of the man." Profits are not the closely guarded secret they are in General Motors and other corporations. "Profits are the measure of success of business activity," says Mr. Lincoln. "No ball team would play successfully if there were no scoring system by which the players can measure their activity."

Management has too often ignored the worker as an intelligent individual. Reluctantly goaded into the formation of labor-management production committees by the WPB under Donald Nelson, thousands of companies were amazed at the flow of stimulating suggestions from the shop to the front office. During the first month that its war production committee operated, the huge Cleveland plant of Westinghouse Electric boosted output 17 per cent. The first 500 suggestions at Douglas Aircraft made possible cumulative savings of 2,000 man-hours per day—enough to add seven big bombers to a year's production. Two hundred workable suggestions at Continental Roll and Steel Foundry in Chicago raised production by 20 per cent. The report would fill volumes if compiled from all such plants, large and small.

But even under war conditions, there was often a reluctance on the part of management to put into practice ideas not originated in its own ranks. To do so seemed an admission that management has no monoply on the brains needed to achieve industrial efficiency. This mind-set held not only for small intra-shop production matters, but in the larger over-all planning for conduct of the war. The fate of the much discussed but little heeded Reuther plan for conversion of the automobile industry is typical.

Union Plans Sidetracked

Based on patient collection, over several months, of facts and data on the entire industry, this plan was put forward on December 22, 1940, by Philip Murray and R. J. Thomas. Walter Reuther, then head of the General Motors department of the United Auto Workers, suggested a nine-man board, divided evenly among government, management and labor. It was to have authority to organize and supervise mass production of airplanes in the automotive industry. According to Reuther's estimates, adaptation of the unused 50 per cent of the maximum potential capacity of the auto plants, without waiting for new plants and machines, would make possible production of 500 planes a day. The proposed board would survey the industry plant by plant, break down the work on the model chosen for mass production, and allocate manufacture. The plan was sidetracked because, as Secretary Morgenthau said, "it came from the 'wrong' source."

The unions presented hundreds of such constructive plans for the more effective conduct of industry during the war. Most of them failed simply because employers refused to adopt them. Usually the unions, with no voice but that of publicity, found themselves crying in the wilderness. The Murray plan for industry councils and a national defense board met obstinate opposition because it included labor in the planning bodies. Yet in industry after industry the comprehensive plans of union leaders showed a grasp

of the actual technique of production organization that was far ahead of the schemes of corporate managers, who had only a fragmentary knowledge of the whole process because they kept their eyes glued on their own plants. The United Steelworkers, for instance, submitted a production plan based on the fact that large companies were overloaded with orders while small plants operated at as low as 45 per cent of open hearth capacity. The Aluminum Workers presented a six-point plan to help eliminate acute shortage; the Mine, Mill and Smelter Workers, the International Woodworkers of America, the Oil Workers International Union, the United Rubber Workers all presented plans. Labor thought deeply and shouldered responsibility in mature fashion during the war. It continues to do so, despite management's refusal to recognize its true abilities.

But can labor actually work with employer and stockholder representatives as corporate directors? Isn't it entirely visionary to propose that employees be members of boards of directors?

The answer is, it has actually been tried, under extremely testing conditions, and it has worked. Not only that, but the experiment began nearly thirty years ago, and was described in detail as early as 1924 in the Russell Sage Foundation's study, *Sharing Management with the Workers.* Ben Selekman, the author of the study, tells there the history of the first three and a half years of the "partnership plan" of the Dutchess Bleachery, Wappingers Falls, New York.

Three Significant Principles

The Dutchess "partnership" rested on three principles. First was "a just and proportionate share in the profits"—half of the net to stockholders, half to workers. Before such distribution, however, capital received a 6 per cent guaranteed "wage," protected by a sinking fund large enough to cover one year's payment in default of earnings. And labor was reassured by a duplicate fund from whose principal any worker unemployed during a part of the year received half-pay wages, while the interest on the fund provided similar half-pay in case of illness or accident. The response to the profit-sharing was a remarkable increase in the efficiency and morale of workers. "Most of the operatives said," reports Mr. Selekman, "that it was like working for one's self; the more you did and the less you spoiled, the greater would be your income." Foremen reported that their job was "now easy because the men were interested in their work." Labor turnover dropped in three years from 56 to 20 per cent. The superintendent reported that he never had to drive anyone. Instead, he was being constantly asked by the men if he couldn't get more orders so they might turn out more work.

A second principle of the partnership was "a knowledge of the year's results." Toward that end, the all-worker board of operatives received monthly audited statements and made them available on request to any worker. Business conditions, orders received, profit prospects and similar matters which had formerly been the exclusive province of management were discussed in the employee-run magazine, *Bleachery Life*. Monthly production charts posted on bulletin boards kept the worker informed of the running score.

Even more significant was the third principle—"an appropriate share in the responsibility of management." To implement that principle, an all-worker board of operatives, one member of which was democratically elected from each department, was given the right to represent employees in grievances; full power to manage the 87 company-owned houses; and authority to run educational and recreational work, with a budget appropriated by the board of directors, allowing for a full-time paid secretary with part-time assistants. Incidentally, that full-time secretary was James M. Myers, now secretary of the industrial relations department of the Federal Council of Churches.

Shared Responsibility

Responsibility in production management also was given generously to workers. Six members elected from the board of operatives, together with six company members appointed by the directors, comprised the more powerful board of management. Wages and hours of work, productive efficiency methods, grievance adjustment, working conditions, business conditions in the industry generally, even the selection of a new manager and superintendent fell within the scope of this body. In practice, its power was actually greater than that of the theoretically more potent board of directors. Its recommendation of a cut in the standard work week from 54 to 48 hours, with a 15 per cent pay raise, went into effect, the costs being paid by increased production under the partnership plan. Later, when an arbitrary wage cut of 22 per cent was instituted by textile employers throughout the country, creating competition that was hard to meet, the board of management at Dutchess cut wages only 12 per cent, for it found that the cost of living had gone down only that much. At the same time it ordered a 12 per cent cut in company house rentals. One-week vacations with pay for all employees and an old age pension scheme were also adopted. The board of managers really did manage.

Can It Work? Yes!

Well, how did the plan fare? What happened to it? To get the answer I wrote recently to the general manager of the plant, Mr. H. M. Burke. His reply was reassuring. After social security and unemployment compensation became effective, the sinking fund for unemployment and sick benefits was distributed to the employees, as voted by the board of operatives. During the depression, when textiles showed only deficits for a long period, profit-sharing died. But the board of operatives is still functioning with eight members and is apparently still exercising many of its original prerogatives. And it still chooses one of its number to become a member of the board of directors of Dutchess Bleachery. The answer to the question, Can it work? is right here. It *has* worked for more than a quarter-century.

Today, labor has gained the maturity and responsibility which make not only logical but necessary the use of its abilities to the full in the management of the nation's productive economy. "In a sense," wrote Irwin Ross in *Harper's* in September 1941, "union-management cooperation, as it has come to be known, marks labor's coming of age. When a union is young it has to fight for its existence. But

once it has established the procedures of collective bargaining, once it is accepted by employers as a natural part of the industrial landscape, then a union can enjoy its freedom in an atmosphere devoid of eternal vigilance and can turn its energies to the solution of new problems."

Labor's responsible maturity is not, of course, uniformly evident. But for every leader of John L. Lewis' stamp there is a host of progressive, public-spirited leaders. Where Lewis says, "Let the added costs be passed on to the consumers," they hold to the declaration made by the U.A.W. during the General Motors strike: "We will not pad our pockets at the public expense; wage increases must not be accompanied by price increases." They challenge the companies to open their books, as management is continually challenging the unions to do.

The public, the workers and the companies themselves will profit from labor participation in management. Labor has ample brains, and it has the sense of responsibility and the spirit of fairness to perform capably in the corporate directorship if it is met half-way with cooperation. Corporate directors need to have some interest besides making money for the stockholders. The Dutchess partnership plan, Mr. Lincoln's incentive system and The Christian Century's proposal take account of the worker as a human being. All business must learn to do that. In time, perhaps, an era of cooperation resulting in mutual trust and a spirit of fair play will eliminate the type of labor leader who belligerently strikes out at all employers. But that will happen only if it also eliminates the type of employer who strikes out at all labor.

Christianity as Truth

By Robert D. Bulkley

IT HAS BECOME fashionable to assert that a proper understanding of the functions of science and religion will remove any conflict between them, because science moves in the realm of facts and religion in the realm of values. Science deals with what is true, religion with what is good. Science has no capacity to state preferences between one fact and another fact, between one path of life and another; religion has no capacity to distinguish between what is true and what is false, except insofar as those terms are used to designate value judgments. Thus both science and religion are needed in our common life. The only danger is that one of them will overstep its natural bound and encroach upon the domain of the other.

I

Thus there is a "return to religion" of a sort on the part of many intellectuals in our atomic age. Atomic scientists are pictured as scurrying around seeking the cooperation of the clergy and other religious leaders in arousing men to the peril in which the whole world now finds itself, and in leading men to repent of their evil ways and to embark on a new path which will prevent the dissolution of civilization and even the dissolution of the earth itself—a catastrophe which now appears to be the logical outcome of the presence of the lust for power in the same world with the atomic bomb. No one has suggested that these atomic scientists have suddenly discovered God and the validity of the Christian view of the universe, but only that they would like to use these fundamental Christian convictions as motivating factors in altering human actions in the direction which seems to them desirable. The Christian *values* are admittedly efficacious, but nothing is said about Christian *facts,* because the limitation of religion to the realm of values is taken for granted.

A closely related approach to religion is that which is being taken by at least some psychologists and psychiatrists as they face the needs of sick souls. Dr. Link's *The Return to Religion* may be considered the normative statement of this attitude. Religious belief, and particularly the group activities of the church, are said to be of great benefit in restoring men's minds to their proper functioning and in bringing desirable adjustments to maladjusted personalities. One nationally syndicated columnist who has a glib answer for every conceivable ailment of humankind advises his correspondents almost daily to "join a live church" and reap the harvest of religious activity. Thus sick introverts will be refashioned into sane, healthy extroverts. These practitioners ask no questions and give no assurance concerning the truth of religion, for it is assumed that religion is a medicine to be used to heal the sick, and that, as such, it is in the realm of values rather than of facts. It is what religion accomplishes that counts, rather than whether or not its assumptions correspond to reality.

There are economic tories who believe in religion because they can use it to justify to themselves their great possessions and to keep their employees complaisant. There are economic radicals who believe in religion because they can use it to advance the cause of their pet isms. There are poets and artists and musicians who believe in religion because it is the noblest expression of man's longing for the beautiful and of his aspiration toward perfection. There are even politicians who believe in religion because they can use it as a bludgeon against communism.

II

How this attitude affects other religions need not concern us here. As regards Christianity, however, it is sheer nonsense which would be laughable if it were not so dangerous. Of course Christianity is concerned with values, but it is also concerned with the nature of the world in which those values may be expected to be realized. Of course Christianity claims to possess the power to heal sick minds and integrate maladjusted personalities, but only because it has something true to say about the nature of the world and of man. Of course Christianity is the expression of man's noblest aspirations, but only because it

brings him into the presence of a reality which is more than human.

For Christianity is based not just upon values as such, but upon values-in-existence. It claims not just that its values are the most desirable for men to seek, but that the universe is such that these values are grounded in the very nature of things. It proposes to make a statement about the nature of reality. When it deals with values as existing, not merely as ideals, it is dealing with fact and value at the same time, and any false dichotomy between them confuses the issue. Furthermore, Christianity is based not only upon values-in-existence, values which purport also to be facts, but also upon certain facts *per se,* facts which are not valuations at all, any more than are the facts with which science deals.

III

Christianity thus finds itself open to judgment not only as right or wrong, good or evil, but also as true or false. Indeed, the value judgment depends fundamentally upon the truth judgment. It is pointless to talk about the goodness of the Christian ideal until one has grappled with the truth of the Christian conception of God and the universe. That is either true or not true, and upon its truth rests the whole structure of the Christian faith, including all its valuations. The Christian adopts his values because he believes that this is a certain sort of world.

Put it this way: Either the God who is the Father of our Lord Jesus Christ, who created men and cares for them, who is purposeful in his acts and aware of what he is doing—either that God exists, or he does not exist. That is not a matter of goodness or beauty, but of truth. It is not a matter of valuation, but of fact. It is fundamentally dishonest to seek to dodge it by saying that religion is concerned with values. It is infinitely truer to say that religion is concerned with God, thought of as existent, as purposeful, and as active in a superhuman sense in the lives of men and of nations.

If this is a true statement, this is one sort of world, and one set of expectations may be justified on our part; if it is a false statement, this is a totally different sort of world, and a totally different set of expectations is justified. If it is true, Christianity is true and therefore is ready to operate in the sphere of value; if it is false, Christianity is false, and any attempt to rehabilitate it and use it for its contributions in the field of value is both stupid and dishonest. Such an attempt cannot succeed and should not succeed. What would be more insane than to seek to live as a Christian if the fundamental convictions of Christianity are figments of the imagination?

The other basic Christian convictions must be dealt with after the same manner. Either Jesus Christ is God's chief Word to man, or he is not; there is no half-way house. Either man is at once a child of God and a sinner, aspiring toward his Creator and at the same time in desperate need of a redemption he is not able to secure for himself, or he is not. Either love, gratitude, repentance, forgiveness, justice are rooted in the eternal nature of God and therefore are fundamental in what he requires of us, or they are not. Either the cross is planted in the heart of God, or it is not. Either all men are made of one blood and are equally God's children, or they are not. Either when a man dies he shall live again, or he shall not. Valuations are involved in all these contrasts, but the fundamental question is one of truth.

Lord Halifax is quoted in the Federal Council *Information Service* (March 30, 1946) as saying: "Men will not be brought to embrace the Christian religion because it is recommended as expedient, or necessary, or full of moral values. But they will go on their knees if they can come to feel that it is true." So simply can a profound truth be stated! Men are not interested in Christianity unless its central faith is true! The "as if" philosophy has no appeal for people who are living on the brink of a precipice. Such people must *know;* they will never be satisfied to live on the basis of a hypothesis. Neither will they be content to close their eyes to the basic questions of truth and falsehood, on the assumption that "religion deals only with values." The common man may be easily misled, as has been demonstrated more than once in our modern world, but he is not stupid enough to be misled by men who openly admit that they are misleading him. No man will devote his life to a fallacy if he knows it.

IV

One thing further must be said. The truth which is sought in religion is sought not for its own sake but for the sake of finding a sound basis for living. The Form of Government of the Presbyterian Church, in its statement of principles, asserts that "truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness. . . . There is an inseparable connection between faith and practice, truth and duty. Otherwise it would be of no consequence either to discover truth, or to embrace it." The insistence upon Christianity as truth is intended not to satisfy the intellectual cravings of the philosopher or the theologian, but to provide a reasonable and trustworthy foundation upon which the structure of human life may be erected. In this sense, but in this sense only, is it just to say that truth is instrumental.

Truth is not manufactured. It is discovered. This is just as true of the fundamental truth of the Christian faith as it is of the most stubborn, indubitable truth of the physicist. But it is worth discovering not for its own sake, but for the sake of the growth of the human spirit. For it is only when man finds the fundamental facts and principles back of the universe of which he is a part that he can possibly have the wisdom to order his life aright. The Christian claims that he knows how life ought to be lived because he knows what sort of world it is in which life must be lived, what sort of man it is who will do the living, and what sort of God it is who is Creator and Ruler of all. He seeks to know the truth because he is well aware that only the truth can make him free.

Stings

NOT HE who stops the darts of rage and scorn,
But he who strikes, is often stripped and shorn.
The hornet stings a man, and, stinging, dies;
The man, though pierced by agony, lives on.

STANTON A. COBLENTZ.

Swiss Save Starving Children

By George Révay

OVERLOOKING Lake Geneva, the massive block of white stone which once housed the League of Nations sprawls against the green Swiss landscape, a luxurious monument to man's hope, now abandoned and almost forgotten. But just across the street, in a smaller building, the ideal of brotherhood that was once the league's inspiration still carries on.

All day long the happy sounds of children at play echo from its doors. When I entered the main lounge recently, I found scores of thin-faced, starved youngsters seated at long wooden tables, devouring a big spaghetti lunch. On a window, in big letters, was written: "If all the children in the world would only give each other a helping hand . . . "

Homes Opened to Guests

It was the Henri Dunant center of "Relief for Children," a Swiss Red Cross project which, originated, staffed and financed entirely by Swiss volunteers, has since 1942 cared for more than 100,000 hungry children from 12 European countries. Undernourished boys and girls between the ages of 4 and 14, selected in their home countries by Red Cross representatives, are brought to Switzerland for a three months' period of recuperation. From the reception center they are sent to live with Swiss families. The before-and-after appearance of the children—from rags and hunger-pinched faces to warm clothes and well fed bodies—is a sight to make any heart beat faster.

Relief for Children was started during that winter of little hope, 1942, when the heavy hand of nazi troops of occupation lay at the throat of all Europe. Switzerland, entirely surrounded but still free, was kept in a state of almost constant alarm by the threat of invasion. But despite their own problems, not least of which was enough food for themselves, a group of Swiss experienced in international relief work kept thinking more and more of those who were worse off than they. From the occupied countries came reports of widespread misery—worst of all, the suffering of children. Relief for Children issued its first appeal. The response was enthusiastic. People of all classes volunteered to serve. Money flowed in. Swiss families opened their homes to the starved waifs.

The Miracle of Cleanliness

When the children arrive at the reception centers they are stripped of their rags, put under a hot shower, given a haircut, and the thin little bodies completely disinfected. Because of vermin some of the children already have had their hair cut when they arrive, and the girls in their rags look no different from the boys. To distinguish them, their mothers often tie a pitiful bit of ribbon-shaped rag on the girls' heads before they leave home.

The children's almost unbelieving wonder at being transplanted from filth and misery to happy cleanliness was illustrated by a little French boy from Dunkirk who, on the first night of his arrival, whispered to the lad in the next bed: "Do you think that we are *really* in Switzerland?" His companion gave the convincing answer: "Sure we are—don't they wash us all the time?"

The backbone of the whole organization is made up of the families who take the children in and pay for their food and clothes out of their own pockets. I recall a woman who has four children of her own and is now sheltering her fourth foreign child, and she is by no means an exception. "What does it matter, one child more or less?" she asks. "I always imagine that one day something as awful could happen to my children—and how happy I would feel if somebody would try to help!"

In the town of Thun, with 20,000 inhabitants, there are 2,000 applicants for children. One man took in succession 12 boys of 12 different nationalities. "Some of the little rascals were hard to tame," he reports. "But after they got accustomed to regular family life they made companionable playmates for my son."

Each child is given regular medical attention, and once a month a representative visits the home to look things over and to learn whether the child has any complaints. Occasionally a child is so badly behaved that he must be sent to a special center, where experienced teachers and nurses take him in hand. But of all the children who have been sheltered in Geneva, for instance, only two have asked to be moved.

International Ties Formed

There has been some trouble about stealing, as many of the children have been in the habit of "liberating" food ever since they can remember. Most cases are easily cured as soon as the children realize that there is plenty to eat. One boy, given butter and jam for tea, saved his butter for the family which had adopted him, though the very sight of it must have made his mouth water.

Often, long after they have returned home, the children continue writing to those who cared for them. Their parents also write to give thanks. "It is a great miracle for us to know that human kindness still exists." The Swiss frequently send regular food parcels, clothing and money to their former guests. Thus lasting bonds of humanity and gratitude are forged across frontiers.

Financing Relief for Children is a continual problem. In 1945 alone the organization spent 10,000,000 Swiss francs, roughly $2,500,000. A great deal of the money originates in a collection called *le sou hebdomadaire* (the weekly nickel), to which schoolchildren give five centimes a week. Another collection is the *bol de lait*, a small white money box in the form of a milk bowl, placed in restaurants and stores. Other contributions come in larger gifts and from benefits.

Backed by such support, the organization has been able to meet every emergency. In November 1944, for instance, when the Allied armies advanced toward the Swiss bor-

der, a phone call advised headquarters that 13,000 children were caught between the two fronts. Something had to be done without a moment's delay, or many of them would certainly be killed. With the help of the French Maquis, Relief for Children improvised a complete evacuation within 48 hours. At once 40,000 Swiss families spontaneously offered their hospitality. A similar operation took place some weeks later when 10,000 children were brought across the frontier from Mulhouse.

Among these rescued children was little blonde Antoinette, clinging desperately to a doll splashed with spots of darkened blood. Her mother had been killed next to her during an artillery bombardment. Asked by the woman who undressed her how she liked Switzerland, Antoinette said: "It is wonderful. The first night I looked out of the train window and saw lights blinking on a dark mountain, I thought they were stars in the sky—but now I know they were the lights in Swiss homes. You see, I have never in my life seen lights turned on at night."

These war children have never known normal childhood. Many, never having tasted or even seen certain foods, have to learn to eat all over again. One girl, when told to climb into the bathtub, started screaming, thinking she was to be drowned. Yet when gently handled and talked to with understanding the children adapt themselves readily to discipline, cleanliness and order.

Anyone who has not seen a convoy of the children leave for home could hardly believe that in the relatively short period of three months such results could be obtained. It is on record that one child gained 22 pounds; the average gain is about 11 pounds. Remembering the pitiful arrivals I had seen, I was struck by the red, round cheeks and the brand new clothes whose pockets were filled with chocolate bars. Some of the boys and girls looked rather heavily dressed, considering the warm day.

A volunteer explained: "Everybody wants to dress his adopted child better than his neighbor. Some drag the kids straight from the reception center to the stores. I have seen people spend 300 francs ($75) in one afternoon to buy a new outfit. Women deprive their own children of needed shoes in order to use the precious ration coupons for the stranger. These children look overdressed because they are carting away on their backs much more than the Swiss customs legally allows them to take out of the country."

Special Relief for Children trains, each staffed by 35 volunteer nurses and guarded by Swiss soldiers, transport from 500 to 1,000 children at a time. Carrying their own food and dining cars, they travel throughout devastated Europe, taking away the weak and starving, bringing back the healthy and fit. Zonal authorities everywhere cooperate. As one volunteer remarked to me, "The children are their own best passport." Another volunteer summed it up, "The best way to rebuild a better Europe is to help the souls and bodies of those who are to live in it."

The train started. From every window poked happy, healthy heads, laughing, shrieking good-by. As the train moved off I could see—and will for a long time remember seeing—the little Swiss flag clenched in every hand and waved so thankfully.

BOOKS

Interseminary Series

THE CHALLENGE OF OUR CULTURE. *Edited by Clarence Tucker Craig. Harper & Brothers, $1.50.*

THE PLETHORA of books and articles today seeking to probe beneath the surface of events to the basic dynamics and patterns of the age constitutes one of the hopeful signs of the times. It indicates at least a recognition of the necessity for self-examination and reformation of life in this crisis. And when the analysis is as succinct, as profound and as relevant as this symposium, it deserves the widest reading and the deepest reflection.

This is the first of five studies intended to be materials in preparation for the national conference of theological students planned for June 1947. In it "six of our contemporary Christian thinkers look out upon the world of our time, . . . not to present exact scientific evaluations but to make us more keenly aware of the paganism of our time," says Dr. Craig in his introduction. Each writer says his own variation on the central and unifying theme, "the depersonalization of our modern life."

Such depersonalization is chiefly the consequence of a machine culture primarily dedicated to money for the sake of power. Such a culture necessitates multiplex organization to achieve power and then to balance power against power, until the individual becomes finally only an atom in a system of power, unable to transcend the organization so as to fulfill his destiny as a person. This thesis of Joseph Haroutunian sets the frame into which succeeding chapters are fitted. The social consequence of this basic fact is an amoral mass-mindedness in which personal responsibility is denied because life becomes a kind of machine with contradictory parts, making life itself a contradiction.

Of the rivalries for power that ensue in this situation, Elmer J. F. Arndt specifies three as crucial: the contests for political, for economic, and for ideological power, each of which begets its own conflicts, interrelated with all the others, in which persons are made the ammunition by which holders of or seekers after power try to liquidate their rivals and entrench themselves. And while power itself is inescapable and, as a means, is morally neutral, it has its own inner dialectic, not only tempting men to "pride and arrogance and a cruel self-righteousness," but also tending to indefinite expansion. Thus we come upon the paradox that to be powerless is to be non-existent, but "measured by the law of love, every holder of power is evil."

Buell G. Gallagher states the thesis that color is being used, especially by white American Protestants, as "a symbol and tool of conflict" between castes. Indeed in America "race means caste." Thus we are born into certain caste-patterns which impose ready-made beliefs and attitudes—another instance of mass-mindedness and its depersonalization, which exacts its fearful toll—economic, cultural, spiritual—from the dominant as well as the dominated castes.

What these contradictions and frustrations do to the inner lives of people is presented with rare penetration, clarity and cogency by Walter M. Horton. Fear, guilt and anxiety —perennial enemies of the soul—derive only in part from the culture of the age, since man is always confronted by such persistent facts as death, illness, old age, accidents. But the peculiar contribution of this age is its failure to save persons from disintegration by these experiences, as a healthy culture would through lifting the individual beyond himself and his culture to an Ultimate Being whose will is his peace and by constituting a community in which, in the moment of inevitable tragedy, "his neighbor clasps his hand and commends him to God's eternal keeping."

How this spirit finds voice in literature is the theme of Amos N. Wilder, who also points out man's search for reintegration and his finding it in "new or revived herd movements" with supporting mythologies and rituals. Finally, James H. Nichols looks at the impact of these forces upon the church and its ministry, in a chapter which is both a trumpet of alarm and a challenge of chastened hope. Any theological student who can read it with his calling intact must be completely irresponsible or provoked to a new humility and zeal.

One could point to a number of limitations of this little book, but recognition that it is a diagnosis to be followed by other volumes which are to be prescriptive would make this gratuitous. One could also express minor disagreements, but the general excellence of the whole would render them captious. If the other numbers of the series are as adequate as this first of the "Interseminary Series," all who care for people will be deeply in the debt of Robert S. Bilheimer, executive secretary of the National Interseminary Committee, and his colleagues. WALTER W. SIKES.

Books Received

(Some of these will be reviewed)

The Jubilant Year. By Chester Warren Quimby. Abingdon-Cokesbury, $2.00. Interpretative essays, in a devotional spirit, on the beauty of the earth through the changing seasons. The large page gives opportunity for large illustrations, reproduced from artistic photographs.

God's Peace for This New Era. By Geona Cole. Hobson Book Press, 52 Vanderbilt Ave., New York. A very simple and naive presentation of what the author considers the vital substance of Old Testament history and New Testament teaching, book by book, largely in quotations from the text.

A Soldier's Daughter. By G. L. Wind. Concordia Pub. House, $1.00. A pretty little story about a good little girl.

A Minister's Obstacles. By Ralph G. Turnbull. Revell, $1.50. The obstacles within the minister himself, including the temptations of his profession, are the ones to which the author (minister of Bethlehem Presbyterian Church, Philadelphia) gives his attention in a book showing practical wisdom, spiritual insight and fine spirit.

Group Process in Administration. By Harleigh B. Trecker. Woman's Press, 600 Lexington Ave., New York, $2.75. An expert's guide for amateurs and less experienced professionals in various types of administrative work—primarily in social service, but also in education, religion, and wherever there is responsibility for organizing and directing a body of personnel for the accomplishment of specific results. The keynote is cooperation and leadership, not dictatorship. The "group process" excludes the "big boss" idea of administration.

The World of Justus Falckner. By Delber Wallace Clark. Muhlenberg Press, $2.50.

The Good Crop. By Elizabeth H. Emerson. Longmans, $2.50. A well written, honest and heart-warming story of a family in Illinois in the early days. The best part of the good crop raised by Papa and Mamma Rees was eleven children—just the number that this reviewer's grandparents raised in about the same place at about the same time.

The Gospel, the Church and the World. Edited by Kenneth Scott Latourette. Harper, $1.50.

Toward World-wide Christianity. Edited by O. Frederick Nolde. Harper, $1.50.

Dachau Sermons. By Martin Niemöller. Translated by Robert H. Pfeiffer. Harper, $1.50. Six sermons, preached to his fellow prisoners in the infamous and (to nearly a quarter of a million) fatal Dachau camp, the first on Christmas Eve 1944, the last on Easter Monday 1945 shortly before the arrival of American occupation forces brought release. The characteristic common to all these sermons is the deep penetration to the foundations of spiritual health and strength beneath whatever untoward circumstances may destroy comfort and threaten death.

CORRESPONDENCE

What Goes On in Korea?

EDITOR THE CHRISTIAN CENTURY:

SIR: I noted with interest your report in your December 16 issue of my views on Korea. You know well, of course, the tendency of news reporters to seize upon sensational aspects of a statement in order to attract reader interest. The report you received from Syracuse does not flatly misrepresent my views, but it does seriously throw them out of focus.

My quarrel with the military government of Korea is not basically because it is bad (although it is). I object to it because it exists—good or bad. Military government is an instrument designed to punish a defeated nation for its sins. It was never intended for the government of a friendly, liberated people. It is the flat antithesis of democracy—which, presumably, we are trying to teach to the Korean people.

On December 10 I received a radiogram from Korea with shocking news. In November the Korean people had elected 45 representatives for an interim legislature to serve until a provisional government is finally set up in the American zone. They chose 44 followers of Dr. Syngman Rhee and one Communist. Now, in December, Gen. John R. Hodge *appointed* 45 more to "balance" the number elected—and he appointed *one* follower of Dr. Rhee, 28 Communists and other extreme leftists, and 16 moderate rightists who are among Dr. Rhee's opponents. Thus the emphatically expressed will of the Korean electorate was completely nullified. If this is democracy I am sure my Korean friends will be slow in learning it, and they will be bitterly resentful of it. Furthermore General Hodge declared the election of six of Dr. Rhee's followers void, without specifying the reasons, and set a new election to replace them for December 23—for the expressed reason of allowing the leftists one more chance to increase their representation!

I hope your column may have space to bring this information to your readers.

Syracuse University, ROBERT T. OLIVER.
Syracuse, N. Y.

Chinese Communists

EDITOR THE CHRISTIAN CENTURY:

SIR: Here are some sidelights regarding the Communists in China. A missionary friend living 60 miles from our Taian home writes: "A man just came up from Taian, walking all the way. He says that the Communists are setting out to harass all the people in that city who own even five acres of land; large numbers have fled and the reds make it harder for the families who are left behind, taking everything that they have." This cruel development of class hatred and division is most unfortunate and will mean unrest for years.

A recent agreement between China and America, the "Sino-American Air Pact," gives mutual rights for plane service and the

unloading of passengers, etc.; in America landings are permitted at Honolulu, San Francisco and New York, and in China at Canton, Shanghai and Tientsin. This development, recognized generally as a great forward movement, is characterized by the red press as "a total selling out of China's air sovereignty by Chiang Kai-shek." Similarly there have been wild reports circulated among the peasants that the U. S. A. is seeking to get full control of China and annex the country as a dependency. Such propaganda develops race hatred and prejudice that may lead to serious results, such as definite alignment with Russia.

Recently the 57-year-old Bishop of Taming in southern Hopei province reported the tortures and beatings which he had suffered at the hands of Communists. He was given a "trial" and found guilty with resultant fine of three tons of grain and $47,000,000 local currency. When the bishop explained that he was unable to pay, the reds seized the monastery and all the property of the mission. Many of the Chinese Christians who tried to help the bishop were tortured.

Today's paper reports an event on the Peiping-Mukden railway near Peitaiho: "About 9 o'clock at night, about 400 Communists mined a bridge. Waiting in ambush, they attacked after the explosion, boarded the train, removed all goods and kidnaped many passengers and crew." Such reports are not unusual.

Americans who sympathize with Communism in China, speaking and writing in favor of the movement, get their information from the "show places" such as Yenan and not from the regions where Communism is actually at work. There may be plenty of rottenness in the national government but the way to cure these ills is not by such deplorable and destructive methods as now form the program of the Communists in China.

Methodist Mission, PERRY O. HANSON.
Peiping, China.

Methodist Merry-Go-Round

EDITOR THE CHRISTIAN CENTURY:

SIR: To show how inertia, buck-passing and fear of ecclesiastical disapproval often hamper the ecumenical movement, I want to relate a recent experience. Just previous to the last session of the annual conference of which I am a member, I presented to the preachers of the Farmville district of the Virginia conference a resolution aimed at getting the Virginia conference to memorialize the General Conference to join other denominations in asking the Federal Council to call a conference of representatives of denominations ready for union now. The resolution also looked forward to the setting up of a commission on union by the next General Conference. It was hoped to get the Virginia conference to take such an action so that publicity about it might suggest to other annual conferences that they also memorialize the General Conference.

This resolution received approval from most of the men of the district, but it was voted to *refer* it to the Board of Education for action. The Board of Education approved of the idea but *referred* it back to the district group for *reference* to the committee on memorials to the General Conference. At no point, it seems, can the cause of ecumenicity be allowed to take time that might be used for consideration of denominational affairs.

Many of our men state privately that they are interested in ecumenicity, but when it comes to putting themselves publicly on record as in favor of it, or to taking definite action toward it, they fail. This is the type of double talk that hurts the church, but which I fear is too prevalent in many branches of it. May God give us courage to *act* according to our convictions.

Powhatan Methodist Church, LINWOOD J. STEVENSON.
Powhatan, Va.

Stimson Does Not Agree

EDITOR THE CHRISTIAN CENTURY:

SIR: Anent the editorial paragraph, "Ask Big Three for Peace," in your December 11 issue: The matter discussed was weighty. With you I "find these proposals distinctly heartening." But when you speak of "build[ing] on the Nuremberg decision and mak[ing] international law the law of national states also" my mind's eye sees a panorama: legalized mobs, manufacturing their own laws and lynching whomsoever they will. I want no part of that. Henceforth I shall turn my ear to the mighty voice of the *Chicago Tribune*.

Ansted, W. Va. H. P. RULOFF, JR.

[Former Secretary of War Stimson, one of the most eminent lawyers of the American bar, does not agree with our correspondent. In an article in the January 1947 issue of *Foreign Affairs*, he examines all the current legal criticisms of the Nuremberg decision and finds them in error. He holds that the decision was an important milestone in the development of international law.—THE EDITORS.]

Happy Accord in California

EDITOR THE CHRISTIAN CENTURY:

SIR: Out here in the eucalyptus groves we have been discussing the recent proposal of Charles R. Bell of Wisconsin to readers of The Christian Century. We dislike very much his plan to pick a fight with Roman Catholics on a dubious issue. It is out of tune with the times and the gospel. In California we have a long record of cooperation on essential matters with Catholics.

In the Religious Conference for Jews, Protestants and Catholics for work among students at the university level we have had 25 years of happy accord. If we are going to have an issue with our fellow Christians the Catholics, we want it on a deeper level than prohibiting a bus ride by Catholic children to their own school. Particularly so when their parents have already paid their taxes to provide the bus ride Catholic children are forbidden to share. It is the *picuanity* of Protestantism which is so often self-defeating. Britain, a Protestant country, has a much bigger concept of the rights of parents and the cooperation of the state in education than we have.

We can be better Christians and Americans if we maintain freedom and cooperation. So we hope Brother Bell will confine his efforts to Wisconsin.

United Nations Chapter, FRANK DYER,
Santa Monica, Calif. President.

A 'Mild' Error

EDITOR THE CHRISTIAN CENTURY:

SIR: I note a mild error in a headline in the December 11 issue of your paper. On page 1519 one of Venable's paragraphs is headed, "American Lutherans Oppose Missouri Synod Position." Since "American Lutheran" is the term ordinarily used to refer to the American Lutheran Church, this is an inaccuracy, as the article refers to the American Lutheran Conference, which is a cooperative association of the American Lutheran Church and four other "middle of the road" bodies. The headline might rather have said "Lutheran Conference Opposes, etc."

Foreign Missions Conference, WINFRED P. ELSON.
New York, N. Y.

Federation, Not Union

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issue of December 11 carries an interesting letter from Bishop Pardue expressing his pleasure in an article of yours commending union between the Methodists and Episcopalians. The spirit of both is excellent but do not miss a point which is important and also frequently missed in unity discussions, namely, that we must regard the denominations from the point of view of what they have become and not from what they sprang. Bishop Dun in his recent lectures on unity places Methodists in the "fellowship" group. This cannot be said of the Anglican communion which he places partly in the catholic family of churches and partly in the classical Protestant type. Wesley is no standard of judgment for the appraisal of modern Methodism.

Such attempt at union as Bishop Pardue commends would in my judgment result as unhappily for all concerned as the Pres-

byterian-Episcopal negotiations. It is premature, and so ill advised. The Methodists have retained the names and status of orders, but surely they look at them quite differently than do Episcopalians, who themselves have moved in their history from a Calvinistic and Protestant position to a more or less definitely Catholic outlook on all problems. One is more likely to be appealed to by closer federation rather than by organic union *per se*.

Christ Church Parish, ALFRED J. MILLER.
Ridgewood, N. J.

Niemœller and Luther

EDITOR CHRISTIAN CENTURY:

SIR: Martin Niemöller has been here and brought blessing, Eleanor Roosevelt notwithstanding. Among other inspiring things that happened, we sang the battle hymn of the Reformation together but, alas, each in his own translation. Couldn't we be together at least in a translation? I remember that in the past you have campaigned for it. This letter is another plug. I submit also the most satisfying translation that I know as a rallying point. It is found in the hymnal of the church I serve. Here it is:

A Mighty Fortress is our God,
A trusty Shield and Weapon;
He helps us in our every need
That hath us now o'ertaken.
The old malignant foe
E'er means us deadly woe:
Deep guile and cruel might
Are his dread arms in fight,
On earth is not his equal.

With might of ours can naught be done,
Soon were our loss effected;
But for us fights the Valiant One
Whom God himself elected.
Ask ye who this may be?
Christ Jesus, it is he,
As Lord of Hosts adored,
Our only King and Lord,
He holds the field forever.

Though devils all the world should fill,
All watching to devour us,
We tremble not, we fear no ill,
They cannot overpower us.
For this world's prince may still
Scowl fiercely as he will,
We need not be alarmed,
For he is now disarmed;
One little word o'erthrows him.

The Word they still shall let remain,
Nor any thanks have for it;
He's by our side upon the plain,
With his good gifts and Spirit.
Take they, then, what they will,
Life, goods, yea, all; and still,
E'en when their worst is done,
They yet have nothing won,
The Kingdom ours remaineth.

First Immanuel Lutheran Church, CARL W. SODERGREN.
Portland, Ore.

What the Fathers Intended

EDITOR THE CHRISTIAN CENTURY:

SIR: The Federal Radio Commission has decided that "freedom of religion" as a provision of the federal Constitution guarantees the right of atheistic propaganda over the air. In editorial comment, you justified this decision. I am unable to concur in this judgment. The only proper method of construing this provision of the federal Constitution is to ascertain exactly what "freedom of religion" meant to the men who wrote the Constitution. I think the study of colonial history will convince any fair mind that it was meant only to prohibit persecution or silencing of minority Christian sects, a practice that had been prevalent in the colonies.

There is every evidence to indicate that the Founding Fathers considered that they were creating a Christian state. They felt that religion was a vital concern of the state. But colonial experience had proved it unwise to propagate it by a state church. So freedom of religion was made a provision of the Constitution so that every sect—Anglican, Protestant and Catholic—should have equal rights of worship and propaganda. The Founding Fathers certainly did not intend that any government agency should furnish facilities for propagating atheism. Payne's book attacking Christianity was everywhere condemned by these very men. Its circulation was banned in some of the states. Its author was ostracized in spite of the fact that he had given his country most distinguished service in the war for independence. He died a disgraced and broken man.

Seattle, Wash. JOHN EDDY FRANKLIN.

[Mr. Franklin misses the point, so his illustration backfires. The Founding Fathers gave Payne, with whom many of them disagreed, freedom to publish his book. Religious freedom which does not include freedom not to be religious and to say so publicly is not religious freedom as it was understood by the writers of the Constitution or by our Protestant forebears, who influenced the drafting of that document.—THE EDITORS.]

Some Methodists Are Willing

EDITOR THE CHRISTIAN CENTURY:

SIR: If the union of the Methodist and Episcopal churches, as proposed by C. Stanley Lowell in the issue of November 20, reaches the stage of official consideration, one can easily foresee many of the matters that will be raised as obstacles to the union. Episcopalians will raise objections. Methodists will find others. However, not one of these is insuperable, if there is a will to unite. I agree with the author that union of these two bodies is "logical, possible and desirable." Though of a different kind, there were as many and as serious objections to the unification of American Methodism as to the union of the Episcopal and Methodist churches. It can be done. It ought to be done. Let it be done!

Methodist Church, RAYMOND A. TAYLOR.
Mercedes, Tex.

From Japan on Palestine

EDITOR THE CHRISTIAN CENTURY:

SIR: Paul Hutchinson's article on Palestine is an excellent description of the tense and extremely complex situation in the Holy Land. As an orthodox Jewish Zionist, however, I take exception to Dr. Hutchinson's allegation that the Jews are trying to make Palestine a godless country. True, the majority of Jews in Palestine are not orthodox—but that is true everywhere. True, the majority of Jewish Agency leaders are not religious. However, from the very start, Zionism and the rebuilding of Palestine have been motivated by religious and historical feelings.

Dr. Hutchinson goes on to prophesy an apocalyptic civil war between Jerusalem ("with its believing and praying population") and Tel-Aviv ("with . . . its sophistication, its Marxism, and its Western absorption in the material"). I would like to cite just one instance of official Jewish religious observance in Palestine. In Tel-Aviv the shofar (traditional Jewish ram's horn) is sounded to usher in the Sabbath day. At that time, all shops close (it's a city ordinance) and all city buses cease operation. May I ask whether that is "sophistication, Marxism," or "Western absorption in the material"?

Reality does not indicate reason for Mr. Hutchinson's gloomy outlook. Despite the fact that Palestine is not yet under a Jewish government, and that therefore Jews can apply their religion and social philosophy to reality only in a very limited degree, Palestine already has produced a sounder religious philosophy for the Jew. Indeed, one may say that it is developing a new Judaism.

385th Air Service Group, ABRAHAM M. HIRSCH,
APO 919, c/o Postmaster, Chaplain's Assistant.
San Francisco, Calif.

NEWS *of the* CHRISTIAN WORLD

Scottish Missions Face Curtailment

End 1946 with $200,000 Deficit, as Church Giving Shows no Sign of Increasing—Sermon Length Debated in Press

EDINBURGH, Dec. 20.—The Foreign Missions Committee of the Church of Scotland is closing the year with a deficit of about $200,000. The budget covered only the resumption of work undertaken before the war. Although not all of that work has been resumed, since the missionary staff is still much below normal strength, the rising cost of transportation and living has made the budget inadequate. Deficits are only too familiar in the church's missionary program. In the past, they have usually been met by special donations from wealthy individuals, but it is not likely that this help will be forthcoming in the present situation. Large incomes are crippled by heavy taxation, and Scotland's newly well-to-do, the wage earners, do not as a rule adjust their giving to their new incomes. It would be easy for the church to meet her commitments if giving were general, but less than one-third of her membership of all classes is the source of her income. Another one-third makes intermittent contributions. The other one-third is deadwood from any treasurer's point of view. Probably this has always been so except in the smaller denominations at certain times, but today the "giving" third is poorer than ever before, and its successors have not yet appeared.

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Much Is Spent on Amusement

Today in Scotland vast sums of money are being circulated through the amusement world, legitimate or otherwise, where careless spending, severely restricted in the usual channels by relentless rationing, finds its outlet. None of this money would in any case reach the church. If the two-thirds of the church's membership which gives little or nothing does not awaken to its responsibilities, it is hard to see any way out unless missionary activities are drastically curtailed in many or all of the fields. The consequent suffering, the sense of desertion and the humiliating confession of failure open up a prospect from which all connected with the enterprise shrink.

* * *

Debate Virtues of Short Sermons

A correspondence has recently been carried on in the Scottish press on the subject of sermons, which some writers maintain are too long and too difficult. Some name 20 minutes, others 15, 10 or even 5 as the desirable maximum length. One writer noted that a five-minute talk of the type addressed to children is really the most popular kind of sermon. Another replied with the ironic suggestion that all grownups who felt so might take the opportunity to retire with the primary school from the service after the children's sermon. On the other hand, a correspondent, while acknowledging that good devotional and homiletic preaching is always helpful, held that the supreme need today is for keen, hard, courageous thinking. He wrote that ministers should be familiar with the latest developments in psychology and with research on the use of language. If the preacher's thought were on the level of Lindsay's *Religion, Science and Society* or Raven's *Science, Religion and the Future*, he said, folks would not be bored by a sermon even 25 minutes long. No doubt!

* * *

Jewish Christians Suffer

Reference has been made in this column to the deep concern the Church of Scotland feels for its century-old mission to the Jews. Mr. and Mrs. Robert Smith, who have resumed the mission's work in Prague, report the Jews of Czechoslovakia more accessible than ever. In Hungary, Jewish Christians who were penalized as Jews by the nazis are now being penalized as Christians by other Jews. The Jewish distributors of relief sent by American and European Jews have refused to share their bounty with Jewish Christians, even though Christians have contributed to the relief being distributed. More than 200,000 of these people are in urgent need of help. Workers returning to the field report that one of the saddest things they find in Jewry today is the atheism which more and more Jews are coming to embrace. Missionaries in Palestine say that many of the Jews now in that country or attempting to settle there are Jews in race only and have renounced all religion. Neither suffering nor prosperity, it has often been noted, necessarily makes human beings good or wise.

* * *

An Unconventional Ministry Thrives

An encouraging feature of church life in Scotland is the increasing number of industrial chaplaincies, unpaid appointments held by ministers who volunteer for this service in addition to their own pastoral duties. The work, which involves visits to factories, conversations and open-air addresses, is being widely appreciated. A special ministry is provided also for the hordes who go to the country for berry picking, and for the fisher girls who follow the herring harvest around the coast. One of the most successful of these unconventional gospel ministries is that to the holiday makers at the seaside resorts.

* * *

McKenzie Urges a New Standard of Values

On one of his recent tours, Moderator John McKenzie of the Church of Scotland declared: "All that I have seen strengthens my conviction that the supreme need of our day is to bring people to the point of resolution: resolution about the kind of service they are going to offer the church ('What am I to do?'); resolution about their part as members of the world church ('What does that mean to me?'); and resolution about the devotional life ('What time am I going to devote to this, and how?')." These are questions, he said, to which we should keep our people and ourselves pointed in order to transform today's standard of values.

INNES LOGAN.

Calls for 'Social' Mission Program

John A. Mackay Tells Group Sponsoring Joint Program in Latin America a Varied Approach Is Needed

NEW YORK, Dec. 26.—The ultimate success of the Protestant missionary enterprise in Latin America depends on the degree to which a well rounded interdenominational approach can be achieved, John A. Mackay, president of Princeton Theological Seminary, told delegates attending the first annual meeting of the United Andean Indian Mission here this week. Dr. Mackay, who recently completed an air tour of several South American countries, pleaded for an "integrated mission program in a Christian environment which would combine evangelism with training in agriculture, hygiene, arts and crafts." Education and evangelism are not enough, he said, unless they are accompanied by social amelioration. The Andean mission combines the efforts in South America of the Presbyterian, U.S., the Presbyterian, U.S.A., the Evangelical United Brethren and the Evangelical and Reformed churches. A farm project it established not long ago in northern Ecuador is serving 16,000 Indians. Improved agricultural methods are taught, medical care is offered, and educational and religious activities are carried on. Special attention is given to training Indian church leaders. The mission is making plans to establish similar projects in Peru and Bolivia.

* * *

Urges Support for Christian Program in Japan

Church World Service this week made an urgent appeal for renewed support of Christian institutions in Japan on the basis of statements made here by Col. Nelson B. Neff, head of the welfare section of the public health and welfare branch of the Supreme Allied Command in Japan. Colonel Neff, who is to return to Japan next month, told C.W.S. officials that Christian institutions in Japan are the best agencies through which democracy in that country may be developed. He discussed with them problems connected with relief for the Japanese. C.W.S. announced this week that its first shipment of supplies had arrived in Yokohama.

* * *

Christmas Coincides With Hanukkah

Services on Christmas Sunday, Christmas Eve and Christmas Day filled the churches to overflowing. This year the observance coincided with Hanukkah, the Jewish "Festival of Lights." In its Christmas greeting to Protestant church leaders, the Synagogue Council of America said: "What a significant symbolism is this incident in the 1946 calendar; the festival of light of the daughter religion starts when the feast of lights of the mother faith ends, emphasizing a historic fact that all the world should remember in these times, when it is more important to realize what unites us than to

stress the things that separate us." Special offerings for world relief funds were taken at most of the Christmas services.

* * *

Yale Expands Religious Service to Students

An expanded program to minister to the religious needs of its 8,500 students has been adopted by Yale University as the result of recommendations made two years ago by the faculty committee on religion. Formerly only an Episcopal chaplain served the students. The new program provides for six Protestant ministers, a priest and a rabbi, who will devote full-time service to the spiritual welfare of the student body. Close cooperation will be maintained among the different denominational groups.

* * *

Salvation Army Closes Its Oldest New York Unit

The Salvation Army's 57-year-old Cherry street settlement and day nursery, the first institution established in New York by the organization, will be demolished early in January to make way for the Alfred E. Smith housing project. Changing city populations and new building projects in the area have made the famous center near Brooklyn bridge out of date. Thirty-five years ago the people in the neighborhood, mostly recent immigrants, were terribly poor. At that time there were about 150 children in the nursery, where the fee was 5 cents a day for those who could pay. Salvation Army leaders in the settlement begged food from bakeries and the Fulton fish market and gave it to families in the neighborhood. The settlement held its final Christmas children's party this week.

* * *

Episcopalians to Spend Million for Relief

As the result of a decision made this week by the National Council of the Protestant Episcopal Church, the denomination will give $1,000,000 in 1947 for relief, rehabilitation and reconstruction of church life and work in Europe and Asia. The council heard a report that Presiding Bishop Henry St. George Tucker's "Fund for World Relief"—a continuing fund to aid war-suffering countries—had spent $824,994 in 1946. C. Rankin Barnes, rector of St. Paul's, San Diego, Calif., was elected council secretary to succeed Franklin J. Clark, who has held the office since the council was formed in 1920.

* * *

And So Forth

The Oxford University Press has completed a survey of Bible reading habits in American urban homes which shows that in almost one-fourth of middle class urban homes the Bible is read daily.

The recent meeting of the Northern Baptist Convention's state secretaries' council recommended a pay raise of at least 10 per cent for Baptist clergymen as a necessity if they are to meet rising living costs.

Central Synagogue, the second-oldest Reform Jewish congregation in the country, celebrated its 100th anniversary this week. Jonah B. Wise is the present rabbi.

Elisha Z. Ellis, pastor emeritus of the Advent Christian Church, Danbury, Conn., and dean of that city's clergy, died this week at the age of 90.

J. Henry Carpenter.

Zone Merger Is A Hopeful Sign

British-American Plan Should Mean End to Economic Strangulation—German Methodists Elect New Bishop

Würzburg, Germany, Dec. 10.—The merger of the British and American zones of occupation in Germany represents the first concrete step to deal with the economic strangulation induced by the division of this country into four entirely separate areas. Economic experts hope that the two zones will be self-sufficient by 1949. Under the new arrangement, economic affairs will be determined by interzonal councils, and products and persons can move freely between the two zones. The highly industrialized British zone can thus be supplied with food from the American zone, in which there is slightly greater agricultural production. The division which has heretofore existed has frequently separated industrial and agricultural areas and in many instances even cut off factories from their usual source of raw materials. Any improvement at all in the situation is a hopeful sign. At present there seems to be no evidence that the Russians and the French are prepared to cooperate in moves toward further mergers.

* * *

German Methodists Hold Conference

For the first time since 1940, the Central conference of the Methodist Church in Germany was able to meet with all five annual conferences, which represent 100,000 church members, represented. Among the delegates were 14 representatives from the Russian zone. Because of the illness of Bishop F. H. Otto Melle, Bishop Raymond J. Wade of the Detroit area was assigned to come to Germany and preside at the conference. Other visiting bishops were Th. Arvidson of the Stockholm area and N. P. Garber of the Geneva area. The Free churches represent a small minority in the total church membership of Germany. It is perhaps significant of their status in relation to the government that the question of guilt for the church's participation in the nazi regime was not even raised at the conference. Delegates appeared primarily concerned with organization, reconstruction and evangelism.

* * *

Protest Small Share of Hilfswerk Funds

The 40 American Methodist chaplains who attended the conference as guests found that one of the major complaints expressed by delegates was that their churches are not getting a sufficient share of the funds which American Methodists have contributed to Hilfswerk, the German church relief distributing organization. Since the bulk of the Hilfswerk funds has been used for refugees from the former German territories in Czechoslovakia and Poland, it is easy to see how this feeling could arise. The Methodist churches suffered heavy damage during the war. One hundred and forty-one church buildings, about 60 per cent of the church's property, were destroyed. At the conference, vigorous evangelistic campaigns were reported. The Methodist Seminary has been reopened, and a church paper which now has 10,000 subscribers has been established. J. W. E. Sommer was elected bishop to succeed F. H. Otto Melle, who retired because of age and ill health. Dr. Sommer, who has been active in the World Alliance for International Friendship Through the Churches, attended the Lausanne and Edinburgh conferences.

* * *

Displaced Persons Total 600,000

Secretary of War Patterson's request for an additional $369,000,000 for occupation expenses highlights the continuing problem of displaced persons in Germany. Although some 3,000,000 persons have been restored to their homes in eastern Germany from the U. S. zone, there are still about 620,000 refugees in the portions of Germany and Austria under American control. Of these, 180,000 are Jews. The displaced persons have been concentrated in large, overcrowded camps where minimum amounts of food, clothing and medical attention are provided. Frequently families of four or five persons live in one small room under conditions which make normal privacies impossible. Some of the refugees have been employed by the army, and the others are occupied with routine maintenance duties about the camps. All of them suffer gradual deterioration under a paternalistic regime which cares for present wants but can offer no hope for the future. Most of them are condemned to continue this poorhouse type of existence until some country will consent to lead the way by lifting immigration quotas.

* * *

States Adopt New Constitutions

In recent elections, Germans in the states of Bavaria, Greater Hesse and Württemberg-Baden adopted new constitutions and voted for representatives in their legislatures. The new legislatures will meet about the end of this month to elect minister-presidents and to take over the reins of authority from the military government, which expects to retain only supervisory powers. Most controversial item in any of the constitutions was article 41 in the proposed constitution for Greater Hesse, which provided for the nationalization of five basic industries. This article was approved by 72 per cent of the electorate. The Christian Democratic Union party ran first in Bavaria and Württemberg-Baden and second in Greater Hesse, where the Social Democratic party received the most votes. In the three states, the Communists were a small minority. In Greater Hesse, where they made the best showing, they obtained only 11 per cent of the vote. All three constitutions are planned on the American model and represent at least a start toward democratic government.

* * *

And So Forth

German youth activities are being vigorously promoted by American army authorities, who are attempting to supply youth groups with equipment, buildings and leadership. Membership in such organizations doubled in the period between August and November; it now represents about one-third of those between the ages of 10

and 18. The program includes sports, discussion groups and cultural pursuits. In Munich, a youth parliament to which young people from various organizations elect representatives tackles mutual problems in an approved democratic manner.

The occupying powers are all making use of the talents of German scientists. Press reports tell of the departure for America of 270 scientists, most of them experts in rocket and V-2 manufacture and in aerodynamics.

Schools are functioning under great difficulties. Many buildings were wrecked. Since there is only one teacher for every 75 children, many pupils attend school for only a few hours daily. Textbooks are scarce; often six or more children must use a single book.

Although American G.I.'s have been permitted since last January to marry Austrian girls, to date only 400 applications for permits to do so have been filed.

CHESTER L. HUNT.

'Religious Liberty' In Italy

A report from the Waldensian Church in Italy, as quoted by International Christian Press and Information Service, reveals that Roman Catholics have urged the Italian constituent assembly to declare officially that the Roman Catholic Apostolic religion is the only state religion, and that public propaganda contrary to it be prohibited. At the same time, they ask that the state guarantee to all citizens "the right to profess their faith and to preach it freely in public, on condition that they do not contravene the other articles of the present law nor the regulations of the local police." The Waldensians point out that the two requests are contradictory.

Church Relief Gifts Reach Japan

The first shipment of relief supplies sent to Japan by church agencies arrived Dec. 4. Representing gifts made through the Brethren and Friends service committees and Church World Service, the 400-ton shipment was valued at $155,578. It was made up of shoes, clothing, vitamin tablets, milk, salt, dehydrated soup, candies, rice, flour, spaghetti, noodles and various canned goods.

Chapel Honors Nisei G.I.'s

A surplus army chapel has been presented by the War Assets Administration to the Fresno, Calif., Congregational Church as a memorial to Japanese-American troops killed during World War II. The church has many members of Japanese descent, and its pastor, George Aki, served as a chaplain with the famous all-nisei combat team which received a unit citation from President Truman in July.

Establish Principle Of Intercommunion

The *Living Church*, Episcopal weekly, reports that official notice has been sent to all members of the House of Bishops of the Episcopal Church that the Polish National Catholic Church in America has accepted the principle of intercommunion between that denomination in Poland and in this country and the Anglican and Protestant Episcopal churches.

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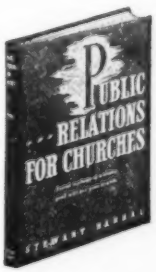
The Minister and Public Relations

THE AUTHOR

Mr. Harral is a recognized authority in the field of public relations. Having had several pastorates, he knows ministers' problems. He is a former newspaper man, and is Director of Journalism and Press Relations at the University of Oklahoma.

Public Relations for Churches

By Stewart Harral



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Russian Diocesan Dispute Persists

Whether Istanbul or Moscow Shall Have Jurisdiction over the Parishes in Western Europe Is Debated

ISTANBUL, TURKEY, Dec. 7.—The as yet unsettled and veiled dispute between the Moscow and Istanbul patriarchates of the Russian Orthodox Church is acquiring increasing political significance. For 15 years before the death last summer of Metropolitan Eulogius, Paris exarch, the dioceses of that church in western Europe had been under the jurisdiction of the Istanbul patriarchate. About a year before his death, Eulogius had carried on negotiations with the Soviet ambassador in Paris and had apparently agreed to accept allegiance to Moscow provided the Istanbul patriarchate, in its turn, endorsed such an arrangement. Upon the death of Eulogius, controversy arose as to who should succeed him and, coincidentally, as to whether the dioceses of western Europe should continue under Istanbul's jurisdiction or accept that of Moscow. The Moscow patriarchate maintains that since the church is again recognized in Russia, the dioceses should return to their traditional allegiance to the "mother church."

* * *

Issue Has Political Ramifications

Were ecclesiastical matters the only consideration, it is doubtful that the Istanbul patriarchate would have worried much about which jurisdiction the western dioceses recognized. But the entire issue has serious political implications. In the first place, émigré Russians in western Europe may not want to submit to an ecclesiastical control from Moscow which they fear would be tantamount to political and ideological subjugation to the Soviet Union. Therefore the Istanbul patriarchate may be disinclined on spiritual grounds to withdraw the protection it has granted these émigrés since the Russian revolution. In the second place, it must be remembered that the Istanbul patriarch and the members of his synod are first and foremost Greeks. At a time when Greece is being threatened by Soviet-inspired Slavic inroads, the Istanbul patriarchate is reluctant to admit and even more reluctant to endorse the Soviet Union's efforts to expand itself by making use of religious channels. The Phanar synod, whose members are Turkish, are equally unwilling to endorse Soviet expansion by this method, particularly in view of Turkey's present policy of resisting Russian inroads.

* * *

Seek to Avoid Conflict With Moscow

Patriarch Maximos of Istanbul is taking pains, however, to avoid an open conflict with the Moscow patriarchate. Thus he has directed that for the time being the western European dioceses shall be brought under the direction of Metropolitan Germanos of London, his representative in western Europe. Germanos is shortly to discuss the entire question with Metropolitan Photius, the representative in Paris of Patriarch Alexii of Moscow. It may be taken for granted that if certain Russian Orthodox parishes in western Europe decide to place themselves under Metropolitan Seraphim, Alexii's nominee to succeed Eulogius, the Istanbul patriarchate will not object. The present deadlock may result in a local schism. But there is one factor that must not be overlooked: that any future French government in which the Communists have a majority is certain to be sympathetic toward the Moscow patriarchate's claims.

* * *

State of Siege Continues

All problems in Turkey continue to be dominated by the Dardanelles issue. From this country's point of view, however, no such issue exists, since it has never been admitted here that there is any reason for Russia's demand for a share in the administration of the straits. Turkey does admit the possibility of a technical modification of the Montreux Convention, but insists that such modification should be carried out by an international conference, not by herself and Russia. A British suggestion which apparently recommended preliminary direct talks between the Soviet Union and this country has been rejected. Meanwhile, the state of siege which, as a precautionary measure, was decreed in 1940 for the six provinces bordering on the straits has been extended for another six-month period. The bill providing for the extension aroused violent discussion in the Grand National Assembly. While the Democratic opposition agreed that Turkey is the object of a threat from abroad, it claimed that the maintenance of a state of siege is not demanded by that threat. A Democratic deputy, a former general, pointed out that a "state of siege" does not necessarily indicate danger from abroad. He said that the state of siege in Istanbul was imposed not because there was danger of foreign attack, but because the government wished to prevent meetings and to close newspapers which had indulged in too strong anti-government statements. Government spokesmen replied that since Istanbul is a many-tongued city the chance of foreign influences' gaining ground was great enough to justify the proclamation of an emergency, and the government has the right to declare a state of siege when an emergency arises.

* * *

British Pastor Goes Home

In Anglo-American circles here, regret is being expressed that Canon Charles Walsham Hutchinson, who has been in charge of the Crimean Memorial Church in Istanbul for four years, is returning to England. He will resume the work to which he was devoted before the war: organizing summer camps for poor boys.

E. GUERON.

Methodist Women Ask End of Segregation

At its annual meeting early in December in Buck Hill Falls, Pa., the Methodist Women's Division of Christian Service called for the elimination of racial segregation within the denomination, and urged that the "pattern of segregation" in the nation's capital be ended, Religious News Service reports.

Trinity Offers New Ministries

Boston Church Provides a 'School of Prayer' and 'Companionship Room' —Nash Elected Bishop

BOSTON, Dec. 18.—Social agencies have warmly endorsed the two new ministries which Trinity Episcopal Church in Copley square has initiated—a "school for prayer," and a "companionship room" for women who do not work but who live in small quarters and need fellowship. The school for prayer is conducted in the chapel each Thursday noon. Theodore P. Ferris, rector, leads the people in meditation, then prays with them. Special prayers of petition may be written out and handed to the rector, who incorporates them into the service. The companionship room, open daily in the rectory, offers opportunity for reading, games, fellowship, sewing, music and occasional lectures.

* * *

'Y' Dedicates Memorial

On Sunday the local Y.M.C.A. dedicated a memorial chapel as a tribute to Clifford K. Brown, who for 26 years served as general secretary here. The chapel, furnished in excellent taste, has a marble altar and windows depicting the union of body, mind and spirit. It will be continually open as a place of prayer and meditation for the thousands of youth who use the building.

* * *

Conduct Joint Religious Canvass

On a recent Sunday afternoon in suburban Newton, 1,000 volunteers called on 25,000 new residents in a united canvass sponsored by the 24 Protestant churches in the area. Under a new plan, all churches conduct their annual canvass at the same time and cooperate in securing wide publicity for the church as a needed factor in community life. The volunteers talked with new families in their homes to determine their attitudes toward the church and their interest in church activities. Brookline has used the same plan with marked success.

* * *

Bosley Speaks In Boston

When Harold Bosley, pastor of Mount Vernon Place Methodist Church, Baltimore, came to Boston recently for a week of noonday services in King's Chapel, churchmen of the area were gratified at the opportunity to hear in person the young minister whose books and other writings they had admired. Dr. Bosley, who also preached daily at the Harvard chapel service, discussed the great affirmations of the Christian faith, beginning with the belief in God and pointing out that there can be little question of the reality of order, growth, law, justice and love in the universe we see around us. It is these evident characteristics, he said, which give us our best clue to the nature of God.

* * *

And So Forth

In a recent informal talk to a group of ministers who are alumni of Andover New-

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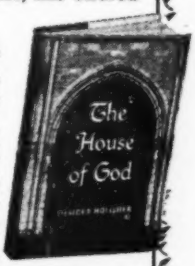

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ton Theological School, President James B. Conant of Harvard University gave an "off the record" review of his participation in the development of the atomic bomb and explained his own convictions concerning its use and his hopes for its control. Dr. Conant is optimistic about the possibility of creating an international control that will prevent war and devote atomic energy to peaceful purposes.

At a special convention the Protestant Episcopal diocese of Massachusetts has just elected Norman B. Nash its 10th bishop, to succeed Henry Knox Sherrill, new presiding bishop of the denomination. Dr. Nash, rector of St. Paul's School, Concord, N. H., and formerly professor of New Testament and social ethics at the Episcopal School, Cambridge, has not yet decided definitely to accept, since he is mainly interested in educational work. He has had a distinguished career as churchman, school official and theologian. His friends earnestly hope that he will decide to accept the office of bishop.

CARL HEATH KOPF.

Canadian Churches Join Radio Committee

The United Church of Canada has joined the joint radio committee of the Congregational Christian, Methodist, and Presbyterian, U.S.A., churches, Ronald Bridges, chairman of the committee, announces. Henceforth the committee will be known as the Joint Religious Radio Committee, with its services extended to Canada as well as to the United States. It will promote more effective use of local radio channels by churches, and will prepare and distribute at cost transcribed radio programs for sponsorship on local stations. Everett C. Parker, director of the former committee's program, will continue in that capacity.

'Heifers for Relief' To Continue

At a conference of Church of the Brethren district relief administrators at New Windsor, Md., it was decided to continue the denomination's "Heifers for Relief" project for two more years. To care for the cattle during shipment abroad, 1,000 "seagoing cowboys" are urgently needed. The project has sent a total of 247 shiploads of heifers to Poland, France, Greece, Italy, Yugoslavia, Czechoslovakia and Germany.

Predicts Brake on Social Legislation

New Zealand's Labor Government, which Was Returned with Reduced Majority, Urges Increased Production

TIMARU, NEW ZEALAND, Dec. 12.—The New Zealand triennial parliamentary elections, recently completed, resulted in the return to power of the Labor party. However, its majority has been reduced. In the previous Parliament, Labor held 45 seats, the National party 34, and one was held by an independent. In the new one, Labor will have 42 seats and the National party 38. It is interesting that the majority of four is just equal to the number of Maoris elected by the natives voting separately. Since the four Maoris are members of the Labor party, they hold the balance of power. In the election, the few independent and Communist candidates secured negligible support. An indication of the rural influence in New Zealand life is to be noted in the fact that 20 of the newly elected members of Parliament are farmers. The next highest professional representation is recorded by lawyers. Three ministers who have forsaken ecclesiastical for state politics are among the new members.

* * *

Sees Letup in Social Legislation

As a result of the increased strength which the opposition has gained in Parliament, it is likely that the social legislation which has been such a marked feature of the Labor government's policy will be considerably slowed up. This would probably have happened even had Labor's majority in the elections been much larger, since political leaders have been showing a growing awareness that economic and social security depends upon and is limited by the amount of goods produced by the country's primary and secondary industries. It is significant of a changed emphasis that the government has been issuing posters and publishing large newspaper advertisements which call upon all workers to increase production in order that social benefits such as free medical treatment, universal superannuation and family allowances may be maintained. There is the more need for exhortations to hard and faithful work because of the establishment of the 40-hour week in all industries. It sometimes seems to your correspondent that the only workers in this dominion who do not observe a 40-hour week are ministers of religion and the mothers of families! At any rate there is being forced upon our attention the obvious truth that we can take from the communal basket only what we put into it, and the government is striving to foster the old-fashioned virtue of hard work.

* * *

New Zealand Must Import Wheat

A few months ago I reported that some of us in this country were profoundly disturbed by the news that this year New Zealand had to import 50,000 tons of wheat from Australia. We have now been informed that the wheat acreage sown this season is lower than it has been for many years, which means that we shall again have to import wheat in order to meet our domestic requirements. The excuse given to explain this anomalous position in an agricultural country is that the fixed price for wheat is insufficient to induce farmers to grow it. "Farmers are indifferent about New Zealand's wheat prospects and will remain indifferent so long as the government persists in its attitude regarding the ruling price. Why should a primary producer grow wheat at about 7s. a bushel when, for the same amount of labor, he can earn far more from his broad acres?" So a New Zealand farmer is reported to have asked. A distinguished visitor from Britain has roundly declared that no excuse can justify New Zealand's drawing upon the slender supplies of wheat available for a needy world.

* * *

Orthodox Churches Seek To Join Council

The National Council of Churches in New Zealand has received an application for membership from the Greek Orthodox Church in this country. Somewhat over a year ago an archimandrite was appointed to assume pastoral oversight of members of this church in New Zealand. The first ordained Orthodox minister to be stationed permanently in the dominion, he has been traveling throughout the country conducting services and administering baptism. The services are usually held in Anglican churches loaned to the archimandrite for his purposes.

* * *

And So Forth

R. H. Owen, chaplain of Brasenose College, Oxford, has been appointed bishop of the Anglican diocese of Wellington. He succeeds H. St. Barbe Holland, who left the dominion recently to become dean of Norwich Cathedral in England. Mr. Owen has served as a chaplain in the British navy, and is a former rowing blue of Oxford.

A Presbyterian minister, Alan A. Brash, has been appointed secretary of the New Zealand National Council of Churches. He succeeds Herbert Newell, who has accepted an appointment as assistant secretary of the World Council of Churches in Geneva. Mr. Brash studied for four years at New College, Edinburgh, and attended the Edinburgh and Oxford conferences in 1937.

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Theology Today

Vol. III **No. 4**

John A. Mackay, Editor

Partial Contents for January

A Theological Meditation on Latin America ..... John A. Mackay
Hallowed Fire ..... Paul C. Warren
Beyond the Confusion of Tongues ..... Paul Ramsey
Bunyan's "Holy War": A Study in Christian Experience ..... Daniel Lamont
In Christ the New Has Come ..... Max Warren
The Biblical Doctrine of the Holy Spirit ..... F. W. Dillistone
A Psychological Footnote to Prayer ..... A. T. Welford
Toward the Conversion of the Church ..... M. Richard Shaull
John Donne's Insight ..... Wilbur D. Dunkel

Book Reviews by John T. McNeill, Daniel Jenkins, Otto Piper, C. T. Craig, R. J. McCracken, A. T. Mollegen, H. Richard Niebuhr, Scott Francis Brenner, and others.

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To explore afresh the truths which were rediscovered by the Protestant Reformation, especially the tradition usually called Reformed, and to show their relevancy to the contemporary problems of the Church and society.

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Chicago Politics Due for a Change

Democratic Machine Drops Kelly for a Mayoral Candidate Whose Policy Is Public Welfare Before Party

CHICAGO, Dec. 27.—The announcement by Mayor Edward J. Kelly that he will not be a candidate for re-election in the spring elections, together with the selection by the Democratic machine of Martin H. Kennelly as its candidate to succeed him, bears all the outward marks of a peaceful revolution. Kennelly, a prominent business man and former director of the city's Red Cross campaigns, is a Roman Catholic and a liberal whose integrity is unquestioned. In accepting the mayoral candidacy he warned that he would never recognize party allegiance as primary and that he would always place patronage second to public welfare. The machine has promised him freedom in this regard. Its surprising action is the result of its having seen the handwriting on the wall in the inroads made locally by Republicans in the November elections. The Republicans have nominated Russell Root, county chairman, as their candidate. Voters thus face a choice between a machine candidate, inexperienced and unknown, and an outstanding civic leader who has been put up by a machine but has declared his intention to act independently of it. Liberal Roman Catholics, long embarrassed by the type of Catholics who have come to the front in city politics, are jubilant over the choice of Kennelly, who represents the element in their communion with which they desire to be identified. An encouraging indication that Chicago is really in for a new regime is the announcement that James B. McCahey, for a long time the target of reform groups, will not seek reappointment as president of the school board when his term ends in April.

* * *

Village Sets 'Crime Free' Record

The Christmas issue of the *Chicago Tribune* carried as a special feature the story of the village of Frankenmuth, Mich., where 95 per cent of the population of 1,300 are members of the local Lutheran church. The community has never in the 102 years of its history had a crime of violence. For the past 25 years, no one has been put in jail. During the depression, no one in the community was on relief. The town has always been the first in the state to report all its taxes paid in full, and has always assumed more than its share of responsibility in philanthropic financial drives.

* * *

Amplifies First Niemöller Interview with Press

A report telling how the first interview which Martin Niemöller gave to the American press after his release from a concentration camp was distorted in the dispatches sent out by correspondents is contained in a recent statement by the National Lutheran Council. The story of that interview is written by David L. Ostergren, who was chief of the chaplains' section in Naples at the time the interview took place there. He says that Niemöller's statement that "he

opposed nazism on religious grounds" was quoted by correspondents without amplification which would have prevented the world-wide astonishment that greeted its publication in the press. Mr. Ostergren now gives the rest of Niemöller's statement as follows: "For example, National Socialism encouraged socialization of marriage, wherein a nazi was encouraged to have children not only by his wife but by other women as well in order to build up the manpower of Germany. This violated the commandment, 'Thou shalt not commit adultery.' National Socialism took over property in a way that could be called nothing else than stealing. This violated the commandment, 'Thou shalt not steal.' National Socialism disregarded the sacredness of the individual; the individual was important only insofar as he made a contribution to the state. This violated one of the central doctrines of Christianity, namely, the sacredness of human personality. Thus you can see what I meant by 'religious reasons.'"

* * *

Church Conducts Evangelistic Program by Mail

During the past year, St. John's Episcopal Church here has experimented with a "paper" evangelistic program. A group of laymen in the church sent out 500 letters to persons in the neighborhood of St. John's who were not members and were assumed to be a part of "the vast number of unchurched persons . . . with a vague belief in God." The letters offered "the happiness and peace that come from the practice of religion" and solicited the recipients' influence in raising the moral tone of the community by commitment to the cause of Christ. The laymen who carried out the project declared that they felt the church is so important they must do something about it. Many persons who received the letters returned the enclosed cards and indicated that they were members of other churches. But many more expressed appreciation for the church's interest and activity. The mailing list was then increased to 2,000 names. Attendance at St. John's has increased by 60, and 22 persons have been received into the church by confirmation.

* * *

And So Forth

Conditions are apparently looking up for the average church mouse, to judge by the recent haul made by a burglar who visited about 13 churches here and came away with $8,000. Churches burglarized were Roman Catholic, Protestant and Orthodox.

On Dec. 15, the 155th anniversary of the Bill of Rights, pastors in most of the 1,200 Protestant churches of the city made special pleas for an end to the racial discrimination and intolerance aroused by the sharing of new, scarce housing with Negro veterans. The presentation was arranged by the local church federation.

A commentary on urban life is provided by the recent announcement that Chicago has fewer people under 20 and over 64 than the rest of the country.

Christ Episcopal Church, Waukegan, has established a bus service to an unchurched industrial section of the community. The project was initiated after a survey disclosed that of 400 schoolchildren in the section, only 100 had had any contacts with any church. CHARLES L. VENABLE.

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Britain's Opinion: Nehru Plan Unfair

Feels that Congress Leader's Claim of Majority's Right to Proceed Alone with Assembly Is Unjustified

LONDON, Dec. 27.—To offset the good news that the foreign ministers of the Big Four have at last reached agreement upon many matters and will be able to proceed upon common ground when they next meet in New York, bad news must be reported from India. Commons gave over two days to debate on the issue, and the discussion will be continued. Mr. Churchill delivered one of his grave speeches in which he sought to discover whether the Constituent Assembly has the right to establish a republic with full safeguards for minorities. He pointed out that when Nehru claims that with the present Congress party majority in the assembly he is free to proceed to the formation of a national republic whether or not the Moslems and other minorities co-operate, he is claiming more than he is entitled to. From the discussion, it is clear that Britain feels that it cannot permit the Congress majority to fasten "Hindu rule upon reluctant minorities."

* * *

Transport Bill Arouses Heated Debate

Parliament is still busy on the transport bill. The proposals the bill sets forth are big and varied and expensive, but Labor cannot desist without raising the suspicion that it has found it cannot carry out its master principle in the face of present difficulties. So far the general impression is that this is the biggest nationalization scheme yet put forward, and that it is entirely necessary (from Labor's point of view) or entirely futile and mischievous (from that of the opposition). The government has rejected a proposal that an official inquiry be made into the provisions of the measure.

* * *

Health Service Act Meets Obstacles

Although the main principles of the National Health Service act are already on the statute book, it is necessary that the ministry of health work out detailed regulations with the British Medical Association before the entire act can be put into operation. A ballot to determine how many physicians are ready to discuss the regulations authorized by the act has been taken. Of the votes so far counted, 18,972 are in favor of immediate negotiations, 23,110 are against. Among physicians already in full-time salaried service, the vote is 3,791 for negotiation, 2,021 against; among specialists, 1,884 for negotiation, 2,106 against. A special meeting of the representative body of the medical association has been called to study the results of the ballot and to consider a resolution that the group is unable to enter into discussions with the minister of health on the regulations to be made under the act. It looks as if there will be a head-on collision, but the result is too close to shut out all hope of a compromise. We must not forget that there was quite as severe tension before the passage of the Lloyd George act, which set up the first medical panels in this country and was at first strongly opposed by the doctors.

* * *

A New Estimate of Isaac Watts

In his *Philosophical Incursions into English Literature,* the late Professor Laird has left us a new and startling account of Isaac Watts. "He is that uncommon being, a lyric poet struggling to be flat," wrote Dr. Laird. He pointed out that Watts wrote not for one public but for two: for "vulgar Christians" and for the politer part of mankind—but always with the paramount purpose to capture souls. The poet took pains to throw away sonorous verses in the interest of precision, whereas he might, had he wished, have thrown away precision and "let himself go." Dr. Laird ranked Watts high for his lyrical gifts. Sir Ernest Barker, it may be noted, has pointed out that the poet has his just reward in the fact that in every great national act of worship his voice sings for all of us.

* * *

New Radio Director A Leader of Youth

My latest correspondence told of the appointment of a successor to Dr. J. W. Welch as director of religious broadcasting for the B.B.C. That successor is Francis House, a former officer in the Student Christian Movement, the best school of training for any office of leadership in the church which has to do with youth. Mr. House was one of the leaders in the ecumenical youth conference in Amsterdam in 1939. He will be busy preparing for the World Youth Congress to be held in Oslo next summer, and until he is ready to assume his new post its duties will be carried on by Kenneth Grayston, a Methodist and a distinguished New Testament scholar. The task of coordinating religious broadcasting calls for a combination of profound scholarship, a living Christian faith and a mastery of all known methods of evangelism.

* * *

Plan Church Radio Programs

Every Sunday morning from Jan. 5 until Easter, radio authorities will present a sermon designed to counteract the tiredness, uncertainty and frustration which are so widespread today. Before Lent the sermons will begin "where people are"—i.e., with the needs of modern society; during Lent they will relate the great affirmations of Christianity to the needs of listeners.

* * *

And So Forth

A. B. Lloyd, pioneer missionary of these latter days, well known for his work in Uganda, Africa, and a man of great charm, courage and faith, died recently. In his later years, Dr. Lloyd made known to this country, through books and addresses, the significant missionary work in Uganda and Toro.

The crowd at Twickenham for the cricket match between Oxford and Cambridge must have left unmet many engagements in the City, both ecclesiastical and political. Oxford won, as had been expected, but Cambridge went down with glory. Oxford has found a number of fine players among this year's crop of Rhodes scholars.

EDWARD SHILLITO.

Hear of Project To Save Children

Kershner Reports on Plan to Sponsor Schools in War-Devastated Areas —Baptists Exceed Goal

BOULDER, COLO., Dec. 23.—During a recent visit to Denver, Howard E. Kershner, vice-chairman of the Save the Children Federation, reported that he has found in this country sponsors for more than 1,000 schools in the devastated countries of Europe. The sponsors will see that the schoolchildren's three greatest needs are met: supplementary food, clothing and shoes, and books, pencils and paper. The need for supplementary food is particularly important, he reports, since on the food they receive at home the children are unable to study or to remember what they have learned. Dr. Kershner, who has spent most of the past eight years "going from country to country as the lights went out" in service for the federation and for the American Friends Service Committee, regards his job as that of building bridges of friendship and cultural ties between the people of this country and the needy abroad. In Denver, he told church groups, high school assemblies, clubs and radio audiences how they can help the suffering children of Europe.

* * *

Rocky Mountain Baptists Surpass Goal

Rocky mountain area Baptists have made a success of their denomination's "World Mission Crusade." Every church in Utah went ahead of its goal in contributions. Wyoming surpassed its goal by 50 per cent, western Colorado by 44 per cent. The northern division of Colorado, which includes Denver, has so far raised $228,000, whereas the goal was only $180,000. Since the Denver region includes more local churches which have refused to cooperate in the crusade than any other part of the Rocky mountain area, its achievement is significant. When the southern Colorado

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Put it another way: Your church and the other churches of your group are engaged together in the publishing business. It is a cooperative enterprise. Is it not unwise, then, to buy outside "stock" literature when you can have "tailor-made" — with greater economy?

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Greater Good Neighbor Policy: W. C. Barclay

For many years secretary of religious education in foreign fields for the Methodist Church, Dr. Barclay "knows his subject and has given a complete and documented account of the religious, educational and economic status of the Latin American countries." "This book is at once a mine of information and a call to action," says the *United Church Observer.* $2.50

This Is Judaism: Ferdinand M. Isserman

Had the religious forces of the world been applying their teachings to life, as the prophets and Jesus intended they should, the universal chaos of today could have been prevented. In the final section of his book, Dr. Isserman points out that "Judaism seeks justice for all." So does Christianity, and if these two religions could join forces and get at their great task, an era of brotherhood and good will might be at hand. $2.50

God In Us: A. Campbell Garnett

Beginning with the question, "Have we outgrown religion?" Dr. Garnett makes it clear that man cannot outgrow his dependence on God. He finds God, first, in the soul of man, and he sees him revealed in history. The author writes illuminatingly of the place of Christ and the church. $1.50

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division completes its campaign early in January, it is believed, the state will have exceeded its goal by at least $100,000.

* * *

And So Forth

The University of Denver, which was founded by Methodists in territorial days, is conducting a campaign for $15,000,000 to expand the facilities of its campus four miles from the center of the city and to begin construction of a downtown campus fronting on the Civic center. It has announced receipt of one gift of $1,000,000.

The Colorado unity council has set up centers in Denver, Colorado Springs, Pueblo and Boulder to work in the interests of local minority groups.

Judge B. Gilliam has completed 10 years with the Denver police and juvenile courts. During that time not one of the 113,376 cases he has handled was appealed to the state supreme court.

The National Opinion Research Center of the University of Denver found in a recent survey that two out of five persons believe that the American press is biased against Russia.

Colorado faces a critical shortage of teachers. Although other colleges are crowded, the teachers' colleges have plenty of room for students. Many persons are teaching by special permission, since not enough who possess the required qualifications are available.

CLARENCE W. KEMPER.

Northern Baptists Exceed Goal

At the meeting of leaders of the Northern Baptist Convention's "World Mission Crusade" in Columbus, Ohio, Dec. 9-11, it was revealed that $8,143,880 of the crusade's $14,000,000 goal has already been raised. This is over $1,000,000 more than the amount scheduled to be raised by this time. The crusade was launched Sept. 1.

The Church Roll

Edgar DeWitt Jones retired Dec. 31 after 26 years as pastor of Central Woodward Christian Church, Detroit. On Dec. 11 the church gave a testimonial dinner in honor of Dr. and Mrs. Jones, and presented them with a gift of $3,082. Dr. Jones will continue to live in Detroit, where he will engage in writing and lecturing.

J. W. Heikkinen, Finnish Suomi Synod pastor, has been named by the American section of the Lutheran World Federation to serve as its representative in Finland, Religious News Service reports. Mr. Heikkinen will leave for Finland Jan. 17 and will remain there a year, during which time he will work with the bishops' committee of the Lutheran Church in Finland.

John C. Bennett has resumed his professorship of Christian theology and ethics at Union Theological Seminary, New York city, after spending six months as a temporary member of the headquarters staff of the World Council of Churches in Geneva.

Mr. and Mrs. James E. Bean, Presbyterian, U.S.A., youth workers, have been assigned to work with Cimade, French Protestant youth organization. B. Gibson Lewis, Jr., who has spent the past year in the same work, will return with them after a short furlough here. Stuart S. Pratt and J. Paul Tatter, also Presbyterians, have been

assigned to Czechoslovakia. Mr. Tatter will engage in youth work under the Czech Brethren Church.

The annual award for promotion of good will and understanding has been presented by the *Churchman*, Episcopal magazine, to Gen. Dwight D. Eisenhower.

Recent deaths in the field of religion: Edward C. McCown, former moderator of the General Assembly of the United Presbyterian Church, Nov. 14, in Pittsburgh. . . . Edward H. Clayton, for 30 years an educational missionary in China for the American Baptist Foreign Mission Convention, most of that time serving as principal of Wayland Academy in Hangchow. Dr. Clayton, who was 59 years of age, had been repatriated on the Gripsholm in 1942 and was to have returned to China in the near future. . . . Earle B. Cross, head of the department of Old Testament at Colgate-Rochester Divinity School and author of books on biblical subjects, on Nov. 30, at the age of 53. . . . Elias Margolis, rabbi emeritus of Congregation Emanu-El, Mount Vernon, N. Y., formerly president of the rabbinical assembly of the Jewish Theological Seminary of America and of the Synagogue Council of America, on Nov. 26.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

It's a Wonderful Life (RKO) Thomas Mitchell, Donna Reed, James Stewart, Henry Travers. *Drama.* Compelled by family and community responsibilities to forego dreams of travel and professional success, small town boy becomes at forty completely discouraged, ponders wisdom of suicide so life insurance will redeem family business. But when, in a bit of fantasy, he sees town as it might have been had he never lived, he changes his mind. Sometimes rather banal, but more often *discerning* and real, with some excellent revelation of what frustration in everyday life can do to a sensitive soul. M, Y

Notorious Gentleman (British film distributed by Univ.) Rex Harrison, Margaret Johnston, Lilli Palmer. *Drama.* Title of film as released in England, "The Rake's Progress," describes effectively this portrayal of the progressively more debasing events in the life of a charming yet despicable wastrel who succeeds in breaking the hearts of all who have tried to love and believe in him before he finally is killed after recklessly brave gesture in battle. Expert performances, comic yet sardonic, give a *thought-provoking* picture of a wasted life. M

Song of the South (RKO) *Drama.* Three of the Uncle Remus stories about Br'er Rabbit, told in cartoon form, inserted in sequences with live actors which tell story of a lonely, misunderstood little boy on ante-bellum plantation who finds refuge with elderly slave. The *least successful* "Disney" full length film, particularly so far as "live" scenes—maudlin, unmotivated, with almost inaudible dialogue—are concerned. This is the film Negro and liberal groups object to, and the Atlanta chamber of commerce praises, for its nostalgic, rosy picture of slave days. Overemotional and at times harrowing for children. M, Y

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